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Śāntideva's

BODHICHARYĀVATĀRA

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BODHICHARYĀVATĀRA

Original Sanskrit text with English translation and exposition based on Prajnākarmati's Panjikā

By
PARMANANDA SHARMA

VOLUME - I

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THE DALAI LAMA

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FOREWORD

Bodhisattvacaryavatara, composed in the 8th century A.D. by the Indian monk poet Shantideva, is one of the most celebrated texts of Mahayana Buddhism. It has been translated into Tibetan and is included in the Tengyur, as are the translations of a number of Sanskrit commentaries notably that of Prajnakaramati (9th century A.D.). Thereafter, numerous Tibetan commentaries were composed, which is indicative of the high esteem in which the work is held by all traditions of Tibetan Buddhism. In this masterpiece, the author, who belonged to the Madhyamika school of Nagarjuna, describes in detail the conduct of a bodhisattva, one who aspires to attain supreme enlightenment or Buddhahood for the benefit of all other sentient beings. Acharya Shantideva himself was a bodhisattva, who, while strictly observing the code of monastic discipline, was inwardly a realized tantric adept. Bodhisattvacharyavatara was clearly derived from the author's conduct of his own life, and it is its essentially practical nature that gives the book its universal, timeless appeal.

I am glad that Prof. Parmananda Sharma has translated the Bodhisattvacharyavatara into English from the original Sanskrit and that he extensively consulted Prajnakaramati's Sanskrit commentary in giving his own exposition of the verses. Prof. Sharma is to be commended for his effort in producing a new rendering of this classic work.

March 4, 1988

ONE WORD

It was in 1973 that I had my first audience with His Holiness The Dalai Lama. His compassion and love have been available to me in ample abundance since then and I regard such a privilege as a purely karmic boon for a puny me. It was during this first audience that His Holiness very kindly gifted to me a few books including Śāntideva's 'Bodhicharyāvatāra' in its sanskrit edition along with Prajnākarmati's 'Panjikā'. This gift was an act of divine grace by the living Buddha of Mercy,the Fourteenth Incarnation of Chenresi. As I browsed through the book I became increasingly fascinated by its scintillating poetic diction combined with superb logic and loftiness of thought. I felt I should render these beautiful verses into English adding side by side a 'śloka-wise' exposition of the theme in accordance with the original sanskrit Commentary of Prajnākarmati. My esteemed friend Gyatso Tshering, Director, Library of Tibetan Works and Archives, Dharamsala, had in the meantime given me a copy of 'A Guide to The Bodhisattva Way of Life,' a translation into English from the Tibetan version brought out by LTWA. Apparently this translation, though admirable in itself, was twice removed from the original sanskrit version. I, therefore, decided on my present venture so that the verse by verse translation and the exposition would ensure a near faithful proximity to the original. The present attempt is not intended to denigrate the merits of previous translations but to supplement and augment them in the noble effort of bringing to the notice of the world this great classic of Mādhyamika

philosophy. If my humble attempt fails the expectations of the pedagogues, I owe no apology to them, because, as a layman, I write for the common man who, in spite of his daily chores, practises more of dāna. 'śila' and 'kśānti' and accepts 'dukha' and death in a more resigned manner than his other brother surfeit with scholarship.

February 8, 1988. PARMANANDA SHARMA

Bodhicharyāvatāra

Bodhicharyāvatāra, also known as Bodhisattva-charyāvatāra in Tibetan, is an eighth century A.D. text composed by Śāntideva. It consists of ten chapters containing over nine hundred ślokas of lucid verse. The text of this book was first brought to the notice of scholars in 1889 by Minayef, a Russian scholar. It has, over the years, been translated into several languages which speaks for the popularity of this great Mahayana text. Poussin translated it into French in 1912 and was followed by Finot's translation into French in 1920. It was first rendered into English by Barnett in 1909. The Library of Tibetan Works and Archives at Dharamsala brought out an English translation of the Tibetan recension in 1980. R. Schimdt's German translation appeared in 1923, followed by Prof. Tucci's translation into Italian in 1925. It was rendered first into Gujerati and then into Marathi by Dharmananda Kosambi. A Hindi translation of H.H. The Dalai Lama's Discourses (delivered at Manali, Himachal Pradesh) was published in 1983 by the Private Office of His Holiness.

The text of Bodhicharyāvatāra, as translated by Sarvajnadeva and revised by Dharmaśribhadra and Sumatikīrti, is included in Tangyur. A translation of Prajnākarmati's Panjikā by Sumatikīrti is also included in Tangyur.

It may be emphasised that the word 'bodhi' in the title of the book is, in fact, to be construed in the sense of mahā-bodhi or the enlightened knowledge of the non-existing nature of all knowable reality. Such enlightenment is 'buddhatva' or Buddha-hood, the ultimate goal of all Mahayana vows. The 'charyā' or conduct to attain such supreme enlightenment is a three-fold practice – 'prasthāna-charyā', 'sâdhanā-charyā' and 'lakśya-charyā',

that is, practices in the form of taking to the path, rigorous pursuit of the vows and the attainment of the goal. In other words, it comprises the generating of 'bodhichitta', the six perfections and the transformation or transition into 'dharmakāyā'. Herein Śāntideva follows the footprints of the Mādhyamika school as represented by Nāgārjuna and his disciples.

Chapter I of Bodhicharyāvatāra is in praise of the advantage of possessing 'bodhichitta'; Chapter II stresses the need for confessing one's sins; Chapter III refers to the acceptance of the vow of 'bodhichitta'; Chapter IV speaks of the vigilance and watchfulness essential for guarding 'bodhichitta'; Chapter V advocates the recollecting of vows or a constant reflection over them; Chapter VI expounds 'kśanti' or forbearance; Chapter VII emphasises effort or vigorous pursuit; Chapter VIII explains the Perfection of meditation or 'dhyāna'; Chapter IX teaches the supreme knowledge of Emptiness or 'śunyatā' through a systematic and logical refutation of the tenets of other schools of philosophy; Chapter X is dedicatory in nature wherein the author offers all his 'punyas' to the sattvas' well-being. However it may be noted that of the Six Perfections of 'dāna'; 'śila', 'kśanti'; 'veerya' 'dhyāna' and 'prajnā' 'Śāntideva' substitutes the first two with 'smriti' and 'samprajanya'. But, even if there is no direct elucidation of 'dāna' and' 'śila' these two have been indirectly stressed here and there in the text. For example, the last chapter is nothing if not symbolic of total 'dāna' in the form of one's accumulated punya for the good of beings; 'apramāda' and 'samprajnyā' imply nothing if not good, healthy conduct in pursuit of the goal and with a view to guarding the corridors of the mind against possible intruders.

Śāntideva

Śāntideva was the son of a royal chieftain, Kuśalavarmana by name, of Gujerat in western India. His mother is reputed to have been an emanation of vajra-yogini. His childhood name was Śāntivarman and, even at an early age, he showed an extraordinary aptitude for religion and studies. When he was six years old a great yogi gave him his first initiation and teachings and introduced him to the methods of higher meditations. Through the practice of these meditations he had a direct vision of Manjuśri, the bodhisattva of wisdom, in his early youth. Being heir-apparent, he was to be enthroned when his father died. However, a few days before his coronation, the prince had a dream in which he saw Manjuśri seated on a throne and telling him: 'O son! I am your 'kalyānmitra'. This throne belongs to me and it will be improper for you to occupy it'. Tāra, in the disguise of his mother, appeared to him in another dream in which, while pouring hot water on his head, she told him: 'kingship is nothing but a constant torture like the hot waters of hell'. So enlightened by Manjuśri and Tāra, prince Śāntivarman left his kingdom during the night preceding the coronation day. Hungry and tired after about three weeks of wanderings, he sat down near a spring to slake his thirst. Suddenly a woman appeared on the scene, forbade him to drink from the spring and then led him to a cave-dwelling yogi in the forest. The yogi gave him the 'samayaka' teaching and Śāntivarman at once went into a trance. In fact, the yogi was none other than Manjuśri himself and the woman was Tārā.

Continuing his wanderings, this fugitive from the throne entered the domain of king Panchamasinha. Somehow, he was prevailed upon to stay there for a while and work as a minister. Like all other ministers

Śāntivarmana also carried a sword with him but it was a wooden sword in a sheath. It was an emblem of Manjuśri. When other ministers displayed their swords before the king, he too was asked to do so. He refused saying it would do no good. When the ruler insisted he told him 'Alright, I will unsheath it. Kindly close your right eye'. The king did as requested and lo! the dazzling flash of light from the wooden sword made the king's left eye fall out of its socket. Śāntivarmana picked it up, restored it to its socket and made it whole as before. Thereupon Śāntivarmana left the king's service and proceeded towards 'madhya-deśa'. Before leaving he asked the king to always rule in accordance with dharma and also to establish twenty dharma foundations.

Āchārya Dharmapāla had already left Nalanda for Suvarṇadvipa and Jayadeva was now the upādhyāya of the famous Nalanda University. Śāntivarmana joined the monastic University and was ordained by Jayadeva who gave him the name Śāntideva. Here Śāntideva pursued his studies of sutra and tantra further and became a great yogi endowed with many powers but he practised and meditated secretly at night and spent the daytime asleep. To his fellow monks it appeared that he did nothing but eat, sleep and defecate; he had the reputation of eating five seers of rice a day. He was thought to be a good-for-nothing fellow, a mere parasite. As was the custom, each monk had to periodically give a discourse to the entire monastic assembly and, in time, it was Śāntideva's turn to do so. His fellow monks had now an opportunity to humiliate him and denigrate him in the eyes of the Upādhyāya so that he would, for shame, leave the University. Out of fun alone they prepared a very high throne for him as desired by Śāntideva. Śāntideva tapped it with his finger and the throne lowered itself for him to ascend it conveniently. All the monks assembled in strength and he was asked to recite the sutras. Calmly queried Śāntideva: 'should I recite old ones or something

new'? The audience burst into a jeery laughter and all chorused: "new, new, brand new!" Even the king who was present joined the chorus. With great ease and self-confidence, Śāntideva began his discourse and verse after verse of delectable wisdom flowed from his Manjuśri - inspired lips. It is this discourse which has come to be known as Bodhisattvacharyāvatāra, one of the great classics of Mahayana. It is said that when he reached the thirty fifth verse of the ninth chapter, he suddenly left his throne, rose into the air and disappeared from view although his voice could still be heard clear and resonant. The contents of the entire discourse were retained in their memory by 'śruti-dhara' pandits for the benefits of posterity.

After his disappearance, a search began for the lost monk and everyone cursed himself for having berated such a great yogi. Śāntideva reached Śri-dakśina in the region of Trilang. When three leading monks from Nālandā reached his hide-out, he refused to accept their plea to return to his old university. Having been told that a controversy had arisen as to whether he had composed nine or ten chapters of Bodhicharyāvatāra, Śāntideva confirmed that the Māgdha' pandits were correct and the Kashmiri scholars were incorrect because his discourse had consisted of ten chapters and not nine. As to the dispute about the authorship of 'Śikśa-samuchaya' and 'Sutra-samuchaya', he disclosed that he himself was the compiler of both the texts and that they could find their birch - bark manuscripts under the window sill of his cell in Nālandā.

Many are the miraculous events attributed to Śāntideva, such as the monks in the forest where he lived seeing all animals, supposedly eaten by him, coming back alive out of his cave; the boiling of cold water as it was accidently thrown at his feet by a householder; the blowing awayof tirathika Shankardeva's mandalas into the sky; an intense

ray of light from his forehead stopping the storm; providing food for 500 pāsandika's and 1000 beggars etc. Śāntideva never returned to Nalanda but lived out his remaining years in south India.

Prajnākarmati

Not much is known about the life of Prajnākarmati. It is generally believed that he was an erudite Buddhist monk who lived at the monastic University of Vikramaśila around the last quarter of the eighth century A.D. and the first quarter of the ninth century A.D. This assumption is based on the fact that in his Panjikā or Commentary, he quotes liberally from the earlier works like Tattva-samgraha. He was one of the six 'dvarāpanditas' or Doorkeeper scholars at Vikramāsila as 'apardwara-kaptāka or the western Doorkeeper. The other five at the time were: Śantipa at the eastern, Vagiśvarakîrti at the southern, Naropa at the northern and Ratna-vajra and Jnana-sri at the central gate. Prajnākarmati had a direct vision of Manjuśri and he always worshipped and prayed to him with absolute devotion. As a result, his victory in debate against even the most learned of Tirthikas was always assured. His commentary on Bodhicharyāvatāra reveals his scholastic mind and his mastery over sutra and tantra.

I – Bodhi-chittānuśamsā

In Praise of Bodhichitta.

Human birth comes but rarely. The span is brief like a lightning flash on a dark, dark night but it is equally beautiful too, because it provides us with an opportunity: the opportunity to aspire for a higher life, for bodhi or enlightenment. The pre-ponderating power of darkness or evil is always immense and the flickering light of 'punya' seems too weak to counter it. However, it is only through a massive proliferation of 'punya' or merit that the forces of 'aśubha' can be routed. A human existence is the only chance for accumulating such merit. It is the compassion of Budha that directs a person's mind towards meritorious action in a rare moment of grace. This wealth of the rare moment or 'kshaṇa-sampadā' must be properly utilised for the cultivation of bodhichitta which alone will dispel all evil. To establish one's mind in 'samyaka sambodhi', or the true knowledge of reality by achieving 'budhattva or Buddha-hood for the good of beings is bodhichitta. That alone is the panacea for all things and, hence, must be acquired by every one. With the acquisition of bodhichitta, one enters the buddha-family as a Buddha-son. Bodhchitta, like alchemy, turns the base metal of human existence into gold and washes off all sins. Like a candle illuminating a room dark for ages bodhichitta destroys the darkness of evil karma. Like a criminal seeking refuge under the protective wings of a powerful patron, a sinful person seeks protection under the omnipotent bodhichitta which has the characteristics of both the wish-fulfilling stone and the wish-granting gem. In the context of bodhichitta, two aspects are important: 'praṇidhi' and 'prasthāna', that is, the vow and the departure. The vow is: "May I became a Buddha for the good of beings"; the departure is the be-

ginning of the journey on the road of bodhicharyā or practices that lead to bodhisattva-hood. This very departure or 'prasthāna' spells for the accumulation of 'punya' from day to day and ultimately leads to 'samyaka-sambodhi'.

II – Pāpa-ḍesānā
Indicating Sin

In order to acquire bodhichitta, one must first perform 'anuttaṙa-pujā' or worship of the holy ones. According to Śāntideva's commentator, Prajnākaramati, this worship is eight-fold. This worship can be mental too in the case of a person who does not possess the where-withal to offer it with usual objects enumerated in the scriptures. Śāntideva says: "I am extremely poor and devoid of any merit. I do not possess my materials of worship. Pray accept any humble obeisance as such, o compassionate beings!" Thus he offers for worship all the flowers, the fruits, the herbs and waters, the hills and forests and the precious stones etc. that fill limitless space. His own 'atma-bhāva' or self is alone his and that he offers too at the altar of anuttara-pujā. So seeking refuge and becoming fearless, he vows to destroy his previous evil karma and work for the general weal. Śāntideva also mentions in detail the special worship he offers to Buddha and bodhisattvas. This includes a ceremonial bath with pearl-encrusted pitchers of scented waters to the accompaniment of sweet music, clothing them with fresh and fragrant robes and decorating them with various ornaments. Then, he garlands them and offers incense and lamp and food by way of worship. Now, he makes a confession of his own evil doings and those he was instrumental in getting perpetrated. He prays for pardon and protection at the hand of the Lord who is omnipotent and omin-

scient. He, thus, seeks final refuge in Buddha, in bodhisattvas and in the sangha so that the fear of damnation to hells may be obviated. The chapter ends with a fervent prayer to the Buddhas to accept his sincere confession of past failings with an equally sincere vow to refrain from evil karma in future.

III – Bodhichitta - parigraha

Acceptance of Bodhichitta

Now, the sadhaka commends happily the meritorious acts for all 'sattvas' and their efforts to be rid of 'dukha'. He commends the 'punyas' performed by the 'pratyekabuddhas' and the 'sravakas' for their own enlightenment, he commends the bodhichitta and tne ten stages or 'bhumis' achieved by the protectors of all beings, the bodhisattvas. Such type of 'anumodana' or commendations of others 'punya' helps cleanse the mind of hatred and jealousy. Then, with folded hands, he prays to the Buddhas of all directions to preach dharma to the beings rolling in the welter of darkness. He implores the emancipated jinas or conquerors not to enter nirvāna just yet lest the suffering humankind is left to fend for itself on a dark dark sea. In the end the seeker requests that whatever merit may accrue to him on account of his 'anuttara-puja', it may enable him to alleviate the sufferings of beings and lead them to true enlightenment or 'samyakajnāna'. He prays: "May I be the medicine , the physician and the nurse for all those who suffer from ailment and for as long as they are not whole; may I be able to offer food in plenty for the hungry and even offer my body for them in times of famine. May I be able to offer all that they need". With such a vow of self-abnegation one becomes indifferent to all manner of unkind treatment, harsh words and cantankerous roughness. The seeker who has accepted bodhichitta dedicates his all to the

good of others. For this purpose, he vows to follow all those practices which the former enlightened beings had pursued during their compassionate ministry. It is a matter of joyous privilege to belong to 'Budha-kula' or Buddha-family, to be a Buddha-son. The son, ipso facto, should follow the family tradition of 'mahā-karunā'. The acquisition of bodhichitta is compared to the finding of a precious gem in a dust heap by a penury-stricken being. And undoubtedly bodhichitta is a store-house of inimitable wealth, a panacea for all the ills of man's conditioned existence, a bridge to cross the ocean of 'śamsāra'. It is the great sun which dispels the darkness born of 'kleśas' and 'ajnāna'; it is the essence of dharma, like butter churned from the milk of Lord Buddha's gospel. The acceptance of bodhichitta is the vow taken in the presence of all 'tathagatas' and bodhisattvas for rescuing all beings from dukha; it is a sacred pledge to be assidously kept.

IV – Bodhichittapramāda

Perseverence in bodhichitta

Acquisition of bodhichitta alone is no guarantee for the attainment of bodhisattva-hood until the related teachings are thoroughly practised. This alone will lead to Prajnā' or wisdom. But first, the 'upāyaya' or practices. 'Dāna' or the practicing of charity is one such practice. Having once vowed to work for the good of beings one should not shirk from giving up anything, howsoever dear or precious. The slightest contrariness of conduct is bound to adversely affect the vow of bodhichitta which must be jealously guarded against all encroachments. Any transgression is liable to lead to a birth in the lower realms of dire tortures. Therefore, what is required is total vigilance. There is no scope for 'pramāda' or las-

situde. If one cannot amass 'punya' during a human birth what can lower births yield except evil or 'pāpā'. One must realise that the cover of 'kleśas' alone is responsible for misguiding people into foolish karma. These 'kleśas', in the form of hatred, jealousy, anger and greed are firmly installed in men's minds as their worst enemies within. No wise man would accept subordination to such dangerous foes. They must be fought tooth and nail. Not all his sworn enemies can consign him to hells like 'avīchi' but the 'kleśas' do. A human foe may harm a person during one lifetime but the 'kleśas' continue their onslaught life after life through several births. There can be no truce with such an inveterate foe. No effort is too small, no suffering too great to continue a vigilant fight against this enemy, 'kleśa'.And, how can one release all beings from the torture of 'kleśa's unless one first gets oneself freed from their vice-like grip? The mind's premises should be constantly patrolled to find out whether any enemy is still lurking there. If found, it must be immediately confronted and routed. Once the 'kleśa's are obliterated, they will be powerless to re-enter the mind. As in the case of a sick man, it is not only the medicine that matters but also a strict compliance with the instructions of the physician is equally important to achieve a complete cure. So also it is not only essential to have knowledge of dharma but also to practise it in accordance with the instructions laid down for such practices.

V – Samprajanyā - rakśanam

Guarding Awareness.

This chapter deals with two things: 'smriti' or mindfulness and 'samprajanyā' or awareness. One must be mindful of what is sanctioned and what is forbidden, what

conduct to pursue and what to refrain from, what is 'vihita' and what is 'pratiśidha' karma. This needs constant 'samprajanyā' or awareness so that one can form the habit of examining and investigating one's conduct moment by moment. To be mindful and aware is to be alert to one's conduct and to the state of one's mind and be conscious of the consequences that must flow from one's karma. Hence the most important thing is mind-control. When the mind is stilled, it will be easy to pursue the teachings. No amount of 'śikśā' or scriptural injunctions will help if the mind is restless. He who wants to guard and follow the rules of conduct for bodhi-sattvahood must assiduously guard the mind, says Śāntideva. The mind is like a mad elephant which must be securely chained. An unsubdued, degenerate mind leads into the dark alleys of evil karma with all its attendant sufferings. Therefore, the practitioner of the bodhi path should so subjugate his mind as not to be disturbed by any external distractions. One must become 'kāśthavata' or like a log of wood, impervious to all sensation. Even in the context of 'dāna-pārmitā' or the Perfection of giving the most important factor is the mind, because it involves a mental attitude which is prepared to give away everything, including one's body, for the well-being of 'sattvas'. So also is mind control the basis of both 'śilapārmitā' and 'kśānti-pārmitā' - the perfection of conduct and the perfection of forbearance. Can there be leather enough to cover the whole earth? However, if one covers one's own feet with leather shoes one's walk will be smooth. So is mind-control the root of all perfections on the road to bodhi. This includes those of effort, meditation and wisdom, that is, 'virya', 'samadhi' and 'prajnā' 'parmitas'. Mind alone must be guarded at all costs. Profit and fame, honour and gain can well be sacrificed for maintaining the purity and serenity of the mind. A mind devoid of awareness and alertness is an easy prey for disturbing conceptions. Such a mind is like a broken piture which

retains not a drop of the waters of religious practices. Kleśas enter an in-alert mind like robbers entering an unguarded door. Where can be 'sugati', then? Awareness and mindfulness can be activated through contact with the guru or his instruction, and faith in the teachings. With these two sturdy sentinels at the mind's doorway, the mind easily reverts to the correct path even after an occasional deviation. Śāntideva refers to many practical steps which can help keep the mind alert, the main emphasis being on stilling the mind in all situations and at all times. There is no scope for flippancy in thought, word or deed. There should be no identification with the body which is mere flesh and bones, is dirty and decay-prone and absolutely brittle. Gentle and sweet of speech, untouched by ego, anger and jealousy, compassionate of mien and looks, the bodhisattva totally abjures all thought of himself and ministers to the well-being of others.

VI – Kśānti-pārmitā

Perfection of Forbearance

There is no sin greater than jealousy and no virtue greater than forbearance. Equally bad is anger which wipes out the collected merit of ages. One must conquer both these foes. For this, tolerance has to be practised. Forbearance must replace ill-will, which alone fans the fire of jealousy. The world is 'dukha' or suffering. One must face this suffering with a quiet, bold face. Endurance, practised little by little, will lead to greater endurance. In the battle-field of life, one must fight with courage against the enemy-kleśas. Dukha has a quality; – it generates 'karuṇā' and destroys all types of ego by per-

suading one towards meritorious conduct. One normally does not get angry with insensate things even when they are harmful. Equally so one should not show anger against sensate beings as these latter also do harm only as instruments of previous karma. Therefore, their behaviour too is causal, based on unknown 'pratyayas'. All internal and external phenomena is of dependent origination. In the ultimate sense, who gets angry with whom? However, the tendency towards evil karma, which generates jealousy, anger etc., must be negated in order to generate merit. One never gets angry at a cloudcast sky, because to be overcast is not the true nature of the sky. It is other factors that make it overcast. Similarly, anger is not natural to sattvas; it is the consequence of some other causes. Others should, therefore, be objects of one's 'karuṇā' and not hatred or anger. Nobody wants 'dukha' but it continues multiplying owing to one's attachment to the body. Who is at fault, then? Surely the individual. Hence, why blame others? An attitude of tolerance for one's tormentors and detractors will attenuate one's collected demerit or pāpa. Thoughts of worldly name and fame, gain and loss, respect and disrespect should also not attune one's mind to anger and jealousy as all worldly advantages and disadvantages are ephemeral. Merit or 'punya' is the only enduring stuff and 'kśānti' alone leads to 'punya'. Why should one be pleased at others' denigration and not rejoice at one's own. In order not to allow a conflagration to spread, the burning portion of a house is always delinked from adjoining portions. So also must one de-link one's mind from objects that help the fires of anger and hatred to spread. The bodhisattva who also aims at providing happiness for all beings should not grudge them the little joys they create for themselves. Let this be his declaration. "I am the servant of all beings,Let them put their feet on my head; I will welcome it." Such a resolve is a resolve for 'kśānti'; such a vow pleases the Buddhas.

VII – Veerya - pārmitā

Perfection of Courage

A tolerant person alone is capable of possessing the supreme quality of courage. There is no movement without wind; there can be no accumulation of merit without 'vēerya'. In fact, the courage to perform 'kuśala karma' is real courage. Kleśas infest the sea of life. The jaws of death are ever wide open. Even then the darkness of ignorance keeps people snoring in the sleep of delusion. They must abandon this state of stupor, pick up courage and perform meritorious acts. What a pitiable sight it is when, face to face with the messengers of death and with weeping and sobbing relations around, one repents over the vast undone and the little done. Death being inevitable sooner or later, why not exert for good before death overtakes? Courage is the boat that takes people across the river of 'dukha' and for this there is no better opportunity than blessed human existence. Even the Buddhas had to lead many such lives as those of a fly, a mosquito, a worm before attaining their supreme bodhi through un-ending effort and courage during hundreds of lives. A little surgery may lead to the curing of a great malady; so also a little suffering boldly faced during life will save people from the tortures of hell. Lord Buddha being the supreme physician has prescribed an easy and graduated course for the cure of dukha or human suffering. This must be practised with assiduous courage. Ignorance leads to mental suffering; evil karma leads to physical suffering. Ultimate knowledge brings mental joy; 'punya' brings bodily joy. The bodhisattva is beyond both physical and mental suffering because he knows the ultimate truth of things. He is the commander of a four-winged army: 'chhanda', 'sthāma', 'rati' and 'mukti', that is, desire for wholesome action, determination, attachment for

noble conduct and self sacrificing nature. This four-fold army is his strength and enhances his, 'veerya' for fighting against disturbing conceptions. One must always weigh the pros and cons of a situation and then initiate or refrain from action. Having once commenced, it should not be left hanging in the middle; it is better not to take a resolve at all than to leave it halfway unfulfilled. This needs strength of mind and courage. A weak mind falls a prey to temptations. Even a crow can boldly attack a dead serpent; so can temptations a weak mind. The ego that makes a sādhaka boast of his being a son of the śakya-lion is detrimental; such ego must be subdued. Only then can we forcefully beat away all the onslaughts of kleśas like a skilful swordsman in a duel. Courage or 'vēeya' has to be constantly maintained otherwise the slightest inroad made in it by kleśas is likely to accentuate and spread like poison in the mind. Lassitude and indolence should be promptly shaken off as one would a serpent from one's lap. The bodhisattva is ever moved by the incentive of 'vēerya' as is a cotton ball by the wind.

VIII – Dhyāna-pārmitā

Perfection of meditation

After augmenting one's courage one should practise mental concentration, because a flippant and restless mind is the easiest prey for 'kleśas'. Mental concentration comes from withdrawing the 'chitta' from external objects. This leads to a true knowledge of things or 'yathā-bhūta-jnānanam'. Attachment towards near and dear ones creates a host of disturbing thoughts in the mind and makes it restless with alternating currents of joy and grief. Whence concentration, then? The society of the ignorant is equally harmful for it fills one's mind

with self-conceit. It is better to be alone than in such company. The root cause of suffering is desire, because it breeds attachment towards material things. Desire creates both fear and hope which will never allow one's mind to settle down on an even keel. Praise and honour are short-lived. Where are the people who earned untold honour and name? Death puts a lid on everything. Why should one, therefore, feel elated when praised and slighted when upbraided by others? Even the Buddhas could not please everyone; how can an ordinary being? The best course is to remain impervious to both praise and blame. The ascetic who dwells in the forest in the midst of unsullied nature, subsisting on roots and fruits, meditating in a lonely cave, possessing no more than a begging bowl and his cloak, leads an ideal life of total detachment. He has no desires, no hopes, no fears. One's body is merely a stinking skeleton unfit even for jackals as food. Neither this body nor any relations are of any avail when death overstakes. Like way-farers on a common road, one meets friends and relations etc. as mere co-travellers. They are not one's eternal companions. Why hold much store by them? Pursuing the theme of the unclean nature of the body, 'Śantideva further argues that both the saliva and the faeces are products of the same ingredients of food which one eats. However, people abhor the very sight of the latter but ecstatically kiss the beloved's lips. It is external agents like sandal paste and perfume which make the body alluring whereas, bascically, it is a dirty tabernacle. There are many who waste their lives away in idle pursuits like slaving day and night for livelihood's sake, wandering all over the world in pursuit of wealth, dying merely as cannon fodder in battle etc. If they were to put in a fraction of such labour for the pursuit of 'bodhi', they would add to the happiness of the world around them. Detached from material pursuits, contentment is the best joy for which even gods like Indra pine.

IX – Prajnā -pārmitā

Perfection of Wisdom

When the mind is stilled, 'prajnā' or wisdom is born. All 'āvarṇas' or superficial superstitions are removed. All the other 'pārmitās' fructify in 'prajnā'. Perfection of wisdom is the apex of all perfections, the very top of the pyramid. A person with a tranquil mind alone can see the real nature of all phenomena; he who understands this real nature is bestowed with 'mahākarunā'. The perfection of wisdom is synonymous with 'Śunyatā'. When the realisation comes that phenomena are neither self-created nor by an extraneous cause, nor by either of these factors, nor by no cause, perfection of wisdom is attained. Then dawns the ultimate truth that all phenomena is illusory and dream-like and not truly existent like a reflection in a mirror. Even 'pratitya-smutpāda' which is accepted as a practical prop is not really existent in the ultimate sense. When ignorance evaporates, 'samskāras' start vanishing and, in the final process, 'dukha' too evaporates. The knowledge that whatever is born of 'pratyayas' is empty is 'prajanā'. All 'dharmas' or phenomena are illusory; even the Buddhas are illusory; nirvāna is illusory. 'samyaka-sambodhi' is illusory. The state of emptiness or 'śunyatā' is indescribable because it is a stage where all phenomena become truly non-existent in the ultimate sense.

There are two types of persons in the world: 'yogis' and 'prākritikas', that is, the seer and the common people. Whereas the former see things in their true and ultimate perspective the latter see them through the blinkers of ignorance in an entirely different perspective. However, the knowledge of practical, commonplace truth or apparent truth is essential in order to arrive at the ultimate truth or 'tathatā' of things. This 'tathatā' or

'bhūtakoti' is 'prājnā-pārmitā'.

X – Parinamana

Dedication

The word "parinamanā' comes from the root 'parinama' which means to change, to mature, to be transformed. Thus 'parinamana' is the maturing or transformation of merit accumulated through wholesome karma birth after birth. Such merit is dedicated by a bodhisattva to all the suffering beings in the six realms of existence so that they are rescued from further dukha.This dedication of the enlightened being's bodhi is the example of the highest type of self-abnegation.

I – Bodhichittanuśamśā

IN PRAISE OF BODHICHITTA

ॐ नमो बुद्धाय ।

सुगतान् ससुतान् सधर्मकायान्
प्रणिपत्यादरतोऽखिलांश्च वन्द्यान्।
सुगतात्मजसंवरावतारं।
कथयिष्यामि यथागमं समासात्।।१।।

Om salutations to the Enlightened One!.

1. Bowing respectfully to the sugatas with 'dharmakāyā' endowed, along with their noble sons as also to all others worthy of veneration, I shall speak of the vows practised by the sons of sugatas or bodhisattvas in a condensed form and in accordance with the scriptures.

Śāntideva commences his opening verse with respectful salutation to the great ones, the Enlightened Beings who have understood the essence of 'dharma', which is 'nissavbhavata' or the non-existence of all phenomena. They are the sugatas, because by overcoming the distinctions born of body (kāyā), speech ('vāka') and intellect ('buddhi'), they have crossed the ocean of 'samsāra', acquired the special marks of enlightenment ('buddhattva') and attained the status of good friends (Kalyānamitras) for guiding sentient beings. Also, to their noble sons, sages and 'munis', he offers salutations as they have reached

the stage of joy ('pramuditābhumi'). He bows to the entire 'arya-sangha' of bodhisattvas possessing 'dharmakāyā'. In short, Śāntideva offers his salutations to the three gems ('ratna-traiya') comprising the Buddha, the Dharma, the Sangha.

Having thus paid homage to all those worthy of veneration, the poet proceeds to state his purpose: "I shall expound the teachings of bodhisattva-hood as practised by the sons of sugatas, the jinas or conquerors or the bodhisattvas who attained the Sugata status through the practice of bodhisattva vows. I will expound their practices and philosophy in accordance with the scriptures ('āgama') in their total essence though in a condensed form." Śāntideva emphasises his reliance on 'āgama' lest there are any transgressions on his part. Hence the path to self-enlightenment is by treading the path trodden by the great enlightened masters, the bodhisattvas, the 'jinas' as by scriptures expounded. What is this path, what the practices (caryā)? 'Bodhicharyāvatāra' endeavours to answer the question.

न हि किञ्चिदपूर्वमत्र वाच्यं न च संग्रन्थनकौशलं ममास्ति।
अत एव न मे परार्थचिन्ता स्वमनो भावयितुं कृतं मयेदम्।।२।।

2. There is nothing to be said here which has not been already spoken of (by the scriptures); nor do I possess any special qualification for exposition (of the theme). Similarly, there is no desire either to do it for others' sake. I write this (treatise) in order only to familiarise my own mind more and more (with the bodhisattva practices).

This stanza breathes the tone of traditional humility with which ancient writers opened their postulations on

any subject. Śāntideva confesses that he has nothing unusual or extraordinary to propound. All that he is going to say is what has already been said in the holy scriptures. He does not pretend to own any special skills to edit, coordinate, collate or synthesise the words of the āgama; nor is it the concern for common good or a desire to benefit others that has led him to undertake the job. Then, why all this bother? For self-delight, for mental joy by drinking the nectar of the teachings of the englightened ones, the bodhisattvas; for satiating his own thirst and for acquainting his own mind with bodhisattva vows and practices. This is a purely devotional attitude, the approach of a Tulsidāsa who also composed his famous Rāmacharitamānas or the Hindi Rāmāyana for self – delight or 'śwāntāhsukhāya.'

मम तावदनेन याति वृद्धिं कुशलं भावयितुं प्रसादवेग :।
अथ मत्समधातुरेव पश्येदपरो ऽप्येनमतोऽपि सार्थकोऽयम् ।।३।।

3. With (the writing of) this (treatise) my own tendency towards wholesome karma will increase with speed and abundance. And, if another person with similar impulses sees or goes through this book, that in itself will justify the attempt.

The preparation of this treatise will, in fact, serve two objects. On the one hand it will help Śāntideva himself augment his tendency towards kusala karma and thus lead him to the ultimate goal of enlightenment; on the other, the perusal of the work by other like-minded persons may do them similar good. Hence whether from the angle of personal purification and enlightenment or from that of helping others on the path, his labour will not be wasted. It should be noted that by using 'may' in the case of others Śāntideva is only hinting at a probability; there is absolutely no trace of ego in this assumption of the poet.

क्षणसंपदियं सुदुर्लभा प्रतिलब्धा पुरुषार्थसाधनी।
यदि नात्र विचिन्त्यते हितं पुनरप्येष समागमः कुतः।।४।।

4. This wealth of the moment is hard to come by. When attained, it is capable of bringing immense benefit. If it is not gainfully used now, where will one come by it again?

Human birth is not an easily attainable state of existence. One has to pass through innumerable other lives in order to qualify to be born as a human being. Therefore this rare 'kshaṇa' or moment of a fleeting human existence must be properly cherished and utilised for performing noble acts. The treasure must not be frittered away in wasteful pursuits. 'kshaṇa' is the opposite of 'akshaṇa'. If one is able to disengage one self from the evils born of 'akshaṇa', one is bound to attain, during one's cyclic journey, 'kshaṇa'; that is, one arrives from the insignificant point to the significant point in time, the beneficent moment of a human existence. There are eight 'akshanas' or unenviable states of existence. These are hells, disembodied spirits, animals, barbarians, long-lived immortals (gods,) heretics, bewildered intellects and the wretched servile. Only when emancipated from these unfavourable states of existence, can one qualify to attain a human birth which alone will enable one to constantly abide in the ten conditions conducive to higher life.

To one released from the eight 'akshaṇas' alone comes the entire wealth of 'kshaṇa'. Gandavyuha says that freedom from 'akshaṇa', attainment of the human state, purity of the wealth of 'kshaṇa' or human pursuits, arising of wisdom or enlightenment, sense control, listening to the Buddha's dharma, society of the noble-minded 'kalyānamitras' and leading a good life dedicated to the welfare of beings, all these are difficult to attain even in

human life. One must, therefore, strive hard to fully utilise this not-easy-to-get and fleeting span of life for one's own and for others' happiness by cultivating 'bodhi'.

रात्रौ यथा मेघघनांधकारे विद्युत्क्षणं दर्शयति प्रकाशम्।
बुद्धानुभावेन तथा कदाचित् लोकस्य पुण्येषु मतिः क्षणं स्यात् ।।५।।

5. Just as a lightning flash produces sudden but instant illumination during a dark cloudy night, so also is peoples' mind suddenly and for an instant drawn towards whole-some, beneficial tendencies through the grace of the Buddhas.

Here is a common-place simile dextrously used by Śāntideva. The śamsārā or the human world is compared to a night of thick dark clouds. Beings are more prone to akuśhalā karmā (unwholesome acts) than kuśhala karma (wholesome acts). This universal phenomena adds to the darkness of the night which man's world is. Man's 'budhi' or intellect is not staid or balanced; hence he deviates into the darkness of 'akshṇas' and into unrighteous conducts. Thus his evil propensities take the better of him and his life on earth becomes a long night of gloom, of suffering and evil. Such a night's gloom is relieved, as by a bright flash of lightning, through a sudden point in time when, owing to Buddha's grace, the mind gets illumined to the truth of noble conduct in accordance with the Buddha way, for the Buddhas reside in a mind wherever and whatever goodness they see:

हित सुखोपसंहाराय सदा भव्याभव्यतया सर्वसत्वसन्तानमवलो
कयन्तस्तिष्ठन्ति; यदा यत्र येनोपायेन यस्मै यं भव्यं पश्यन्ति
तदा तत्र तेनोपायेन तस्मै तमधिष्ठन्ति।

Note: 'akshaṇa' is an inauspicious point in time and lightning itself is called 'kshaṇani'. 'Kshanavāda' is the doctrine of continuous decay of things and a 'kshaṇavādin' is one who believes in this doctrine.

तस्माच्छुभं दुर्बलमेव नित्यं बलं तु पापस्य महत्सुघोरम्।
तज्जीयतेऽन्येन शुभेन केन संबोधिचित्तं यदि नाम न स्यात् ।।६।।

6. Hence virtue is always weak and the might of evil is always over-bearing. By what else can it be overpowered if not by the enlightened mind?

The similitude in the previous 'sloka' has to be kept in mind while interpreting this 'sloka'. To say that virtue is weak and that evil is strong looks, on the face of it, a paradoxical statement. However, Śāntideva is a logician who is out to prove what he so emphatically asserts. Virtue is not only 'weak' but always (nityam) weak. Is not the 'kshaṇa', symbolising a virtously begotten human existence a short-lived thing, a momentary flash of lightning? Are not the 'akshaṇas' symbolising evil existences, a long black night of dark clouds? Then, comparatively speaking, the might of a pitch-dark, cloud-laden night is far more frightening than that of a sudden flash of lightning which was now here and is no longer there. The power of dark existences is far more intense because it leads one to the tortuous regions of various hells, lower births and meaner realms; it is also so because it is not easily overpowered (śudurjayatvāt). Now, how can this apparently tantalising paradox be resolved? Can this unwholesome situation, the predominence of vice over virtue – be allowed to perpetuate itself? No, virtue cannot be allowed to go under or be cowed by evil. How can the scales be reversed? Only through the invincible weapon of the bodhichitta, by cultivating the enlightened mind. Only

then can the vast night of evil's gloom be dispelled. In fact, says Śāntideva, this is the only remedy, the sole weapon, the way: तज्जीयते अन्येन किम्? By what else could it be conquerd except by 'bodhichittotpāda'?

कल्पाननल्पान् प्रविचिन्तयद्भिर्दृष्टं मुनीन्द्रैर्हितमेतदेव।
यतः सुखेनैव सुखं प्रवृद्धमुत्प्लावयत्यप्रमिताञ्जनौघान्।।७।।

7 This (bodhichitta) has been realised to be most beneficial by the Buddhas through contemplation during countless ages; the happiness born of it will multiply to flood (with joy) countless masses of beings.

Śāntideva fortifies his plea by referring to the fact that the importance of cultivating the bodhi mind has been duly certified by the mighty sages, the Buddhas who, during their several lives as bodhisattvas, practised these vows, contemplated on the ultimate reality and realised that the salvation of man lay in the cultivation of bodhichitta. As bodhisattvas, they passed through countless aeons or kalpas, perfecting the vows. (The word 'kalpānalpāna' could mean a 'mahākalpa' which consists of eighty 'kalpas'. However, the Buddhist concept of 'kalpa' in length of time is not as fabulously large as in Hindu mythology where one 'kalpa' is a period of four thousand, three hundred and twenty million years). Thus bodhichitta should be regarded as the seed of 'śādhanā'. Its cultivation multiplies joy and makes countless assemblages of beings cross the ocean of 'samsāra' by accumulating for them the wealth of merit or 'punya'. Bodhichitta is the universal panacea for eradicating 'dukha'.

भवदुःखशतानि तर्तुकामैरपि सत्त्वव्यसनानि हर्तुकामैः ।
बहुसौख्यशतानि भोक्तुकामैर्न विमोच्यं हि सदैव बोधिचित्तम् ।।८।।

8. Those desirous of crossing the manifold miseries of the world (of conditioned existence) as also those desirous of removing the sufferings of others and those desirous of enjoying manifold joys, – by such too the bodhichitta should not be abandoned.

Some may be striving for personal perfection and wishing to swim across the hundreds of sufferings of life. Such are the 'śrāvakas' and the 'pratyeka-buddhias' who, mindful of the Four Noble Truths, are pursuing a path whereby they could seek release from the sufferings of life and ultimately enter nirvaṇa. There are others who are striving to lessen the miseries of others and are following the 'mahākārunika' way of the bodhisattvas. Not only for the purpose of removing one's own or others' sufferings but also in order to tacitly experience the joys of life, the cultivation of bodhichitta is an essential pre-requisite. Under no circumstances should it be abandoned as it is the safest life-buoy to cross the ocean of dukha.

भवचारकबंधनो वराक : सुगतानां सुत उच्यते क्षणेन।
स नरामरलोकवंदनीयो भवति स्मेदित एव बोधिचित्ते।।९।।

9. The moment bodhichitta is born in a puny ('varāka') person, who is a prisoner of the fetters of the world, he is at once named as the Son of the Sugatas and becomes the object of reverence both for men and gods in the world.

Man is a puny creature, a helpless prisoner in this vast prison-house of śamsāra or conditioned existence. The

fetters that bind him are those of lust, ambition, attachment and envy. Cultivation of the bodhichitta alone can unfetter him and release him from bondage. As soon as such a kshaṇa or moment comes he is instantly transformed. He becomes a Buddha-putra, a Son of the Sugatas. He is no longer the despised prisoner in chains or a slave on leash. He becomes worthy of reverence in the worlds of mortals, immortals and even asuras. Thus bodhichitta serves as the proverbial alchemist's prescription or the philosopher's stone which instantly turns base metal into pure gold.

अशुचिप्रतिमामिमां गृहीत्वा जिनरत्नप्रतिमां करोत्यनर्घाम्।
रसजातमतीव वेधनीयं सुदृढं गृह्णत वोधिचित्तसंज्ञम्।।१०।।

10. It (i.e., bodhichtta) takes this unclean form (i.e., body) and transforms it into the pure and priceless form of a jina or conqueror. It is like the priceless gold – making elixir and has the quality of transforming everything. So, hold on fast to bodhichitta.

Herein the merits of cultivating the bodhi mind are further emphasised when it is referred to as the all transforming elixir or 'rasa-jāta'. This elixir is 'vedhañiyam' because it has the power to convert even the basest metal into gold. The human tabernacle is equally base and unclean. Bodhichitta transforms it into a Buddha-form or into a bodhisattva, – pure gold! It is also a priceless elixir, 'anarghya', as it is not easily come by and no price is too heavy for it. It is totally efficacious in its effect as it spells for benefits both here and hereafter. One should hold it fast with hooves of steel. It is said in the Gandavyuha-Sutra: "Therefore, O Kulputra! there is an elixir called 'hātak-prabhāsa'. A thousand 'palas' of iron is converted into gold by one 'pala' of this 'rasa-jāta' called

'hatak-prabhas'. But, the converse is not true. That is, the elixir cannot be affected by the qualities of the iron. Similarly, the 'rasadhātu' of bodhichitta or 'sarvajnā-chitta' takes all the iron of the 'āvarana, or Kleśas and converts them into the gold of 'sarvadharma sarvajnatā' ". The outer cover of delusion and ignorance yields place to the underlying beauty of all knowledge or omniscience.

सुपरीक्षितमप्रमेयधीभिर्बहुमूल्यं जगदेकसार्थवाहैः ।
गतिपत्तनविप्रवासशीला : सुदृढं गृह्णंत बोधिचित्तरत्नम् ।।११।।

11. It has been thoroughly tested by the immeasurable intellects of those sole guides or charioteers of the world to be a priceless gem. Therefore, O ye dwellers of the worldy abode! hold on fast to this jewel of bodhichitta.

Śāntideva says that bodhichitta is a priceless possession and this fact has been only certified after thorough investigation by the Buddhas and the bodhisattvas, the great ones of immeanşureable intellect and knowledge. They are the sole guides of the world, the eternal charioteers who have chartered for mankind safe routes over the stormy ocean of samsāra. They are 'śārthavāha' also because of their vow of 'mahākarunā which enjoins on them the task of leading all beings out of the abyss of suffering into the sunny glades of happiness. However, the mass of people are worldly and materialistic or, as Śāntideva calls them 'gati-pattana-vipravās-sīla', – those with the nature of abiding in an ephemeral abode. The body is like a 'pattana', a city where daylong selling and buying is in progress in its shops and marts. The human body, like a shop, also trades in good and bad karma and the majority of people continue to lead this sort of commercial existence birth after birth, dealing in cheap mer-

chandise, trinkets of sense delights. In their ignorance, they miss that priceless merchandise,-bodhichitta; in fact, the only jewel in the market. It is a 'maharatna', a great gem like the 'Cintamani'. Just as the 'cintamani' gem removes all poverty and misery so does this 'maharatna' of bodhichitta remove the poverty of minds, the misery of klesas; like a big departmental store catering to all our requirements, it grants whatever boon beings may ask for,-joy and peace, comforts and happiness. Boddhichitta confers this-worldly and other-worldly wealth–'laukika' and 'pārlaukika riches. In the Gandavyuha itself bodhichitta has been termed as 'vashirājamahā-mani-ratna', the all-conqueing supreme gem which is "more precious than wholesome merits attainable by gods, men other beings, śrāvakas, and 'pratyeka buddhas and more precious than all the delights derived from riches, gems, gold, silver, flowers, incense, scents, garlands, sandal – smearing etc."

कदलीव फलं विहाय याति क्षयमन्यत् कुशलं हि सर्वमेव।
सततं फलति क्षयं न याति प्रसवत्येव तु बोधिचित्तवृक्षः।।१२।।

12. All other virtues are ever subject to decay like the plantain tree which perishes after a single fruition. But, the tree of bodhichitta has perennial fruition, does not perish and, in addition, proliferates evermore.

Karma is of two types – wholesome and unwholesome, 'kuśala' and 'akuśala'. Wholesome karma bears beneficent fruit but once. It is compared to the plantain tree which too bears fruit only once after which it has no utility; its wholesome merit becomes extinct. Thus, not even the most beneficent of virtues is comparable to the merits of

bodhichitta, which is like a perennially fruit-bearing plant, conferring the boon of peace and joy on men and gods alike. It is stable with firm roots; once planted it flourishes ever and evermore with the passage of time. Nay, it bears fruit every moment and in many ways reproduces itself endlessly, being splashed over by the rain-rich clouds of good conduct. The perennial happiness it gives makes it indestructible. It augments goodness. It has been said in the 'Akshyamati-nirdeśa' that just as there is no end for a drop of rain when it mixes with the vast ocean so also is the bodhichitta imperishable and indistinguishable from life when it mingles with every moment of a bodhisattva's daily chores or his 'charya'.

कृत्वार्पि पापानि सुदारुणानि यदाश्रयादुत्तरति क्षणेन।
शूराश्रयेणैव महाभयानि नाश्रीयते तत्कथमज्ञसत्त्वैः।।१३।।

13. It is that under whose shelter one can find security even after having committed grievous sins as does a frightened man under the shelter of a brave person. Why is it not, then, resorted to by ignorant beings?

Śāntideva propounds that bodhichitta is not only the root or the seed for accumulating all virtues but that it is also instrumental in destroying the evil consequences of unwholesome karma, practised before the acquisition of the bodhi mind. The unbearable tortures of hells into which 'akuśala' karma leads can be neutralised by acquiring bodhichitta which, owing to its emergence ('utpādana'), growth ('vardhana') and practice ('sevana'), becomes a powerful defensive armour. For weak mortals to seek refuge under its sheltering wings is like the protection available to a frightened and fugitive sinner under the patronage of a powerful friend or a man of

great means. Even the worst criminal can thus escape the consequences of his evil karma. So, why not take refuge under such a valiant friend, – the bodhichitta? The bodhisattva is never afraid of even the worst of enemies, because he has the refuge of his powerful bodhichitta. The 'sattvas' are ignorant or 'ajna' because their minds are in confusion; hence they are weaklings who seek protection. Bodhichitta is the protective armour or 'kavacha' for them.

युगान्तकालानलवन्महान्ति पापानि यन्निर्दहति क्षणेन।
यस्यानुशंसानमितानुवाच मैत्रेयनाथः सुधनाय धीमान्।।१४।।

14. It is that which completely burns away like the great fire on the doomsday (lit. on the day a 'yuga' ends and 'pralaya'-deluge – comes), all sins in an instant, it is that whose great instruction the wise lord Maitréyanātha imparted to bodhisattva Sudhana.

According to ancient calculations, a 'Yuga' constitutes an age of the world at the end of which there is an all-enveloping deluge or an all-consuming fire. The four yugas of the Hindu mythology comprise an aggregate of 43,80,000 years of man and is in totality called a 'Mahāyuga' The end of a 'yuga' (yugānta') means the destruction of the world when all matter on earth is instantaneously consumed by fires born of the 'dawn of seven suns' (sapta – sūryodaya – smudbhrita') on that day. It burns away everything in totality, not even leaving ashes (nirdahati'). So also does the bodhichitta completely destroy all sins all at once. A coinplete instruction on this aspect was imparted by Lord Maitreyanātha to bodhisattva Sudhana. The Gandvyuha-sutra thus speaks of **it:** "O Kulputra! bodhichitta is the seed of all Buddha –

dharmas (qualities); it is like a field because it multiplies the white (noble) qualities of beings; it is like the earth being everyone's refuge; it is like a father affording protection to all bodhisattvas; it is like the god of wealth for it annihilates all poverty; it is like the wish-fulfilling gem because it fulfills all purposes; it is like an auspicious pitcher because it fulfills all intentions; it is like power or 'śakti' because it conquers the enemy, the kleśas".

तद्बोधिचित्तं द्विविधं विज्ञातव्यं समासतः।
बोधिप्रणिधिचित्तं च बोधिप्रस्थानमेव च।।१५।।

15. In brief, the bodhichitta should be understood to be of two types: the mind which is solicitous ('pranidhi') of bodhi and the mind which ventures ('prasthāna) after bodhi.

Broadly speaking, the bodhi mind can be divided into two categories, says Śāntideva. Firstly, the mind that is born of the desire for application to bodhi. Baffled by varying tendencies, the mind is aroused to an awareness of that which he has to cultivate. The first awareness, born of the tendency for charity, may come like this; "May I become enlightened in order to do good to others". The mind will thus become solicitous of bodhi. Next comes the mind which moves forward and ventures for bodhi. In fact, man's mind is by nature venture-some; it is not static, it moves. When it moves towards enlightenment it is called 'bodhi-prasthān – chitta'. It is said in the Gandavyuha-sutra. "O kulputra! such good men are rare in the world who devote their minds to 'annuttarasyām samayak sambodhau.' i.e. to a correct understanding of higher reality.

Even rare are those who are 'annuttarām samyak sam-bodhim anuprasthitā'. i.e. those who start treading the

road to a realisation of the higher reality. The first symbolises the mere wish and the second the actual effort to cultivate bodhi.

गन्तुकामस्य गन्तुश्च यथा भेदः प्रतीयते।
तथा भेदो ऽनयोर्ज्ञेयो याथासंख्येन पंडितैः।।१६।।

16. Just as there is a palpable difference between one who desires to go (to a place) and one who is on the road (to a place), so also is the difference between the 'pranidhichitta' and the 'prasthānchitta' respectively.

Here is a very simple analogy. A person wishes to reach a particular destination but he does not make a move, does not start his journey. Another, for the purpose of reaching his destination, leaves for it and takes to the road. There is a clear distinction between the two positions. So also about bodhichitta. To wish for its cultivation and to take to the road for its cultivation are two distinct situations. This crucial distinction can be seen by the discriminating wise alone. The secret of the attainment of bodhi is the practice aspect and not merely a pious wish. He who thinks, stays; he who ventures, reaches.

बोधिप्रणिधिचित्तस्य संसारे ऽपि फलं महत्।
न त्वविच्छिन्नपुण्यत्वं यथा प्रस्थानचेतसः।।१७।।

17. Great merit accrues even in this world from an aspiring mind, although this merit is not as uninterrupted as that which flows from a venturing mind or 'prasthānchitta'.

Although there is a distinction between the aforemen-

tioned two types but merit accrues from both. Even if a person is only solicitous of and aspiring for bodhichitta, he has an edge over the vast masses who are lacking the very aspiration for it. For the very reason that one thinks of bodhi, it creates a sense of awareness in him. One may not be capable of cultivating and practising all the perfections or 'pārmitās' but can cultivate a consciousness of bodhichitta. When a precious adamantine gem is studded in a gold ornament it still retains its distinctive identity as the gem. Similarly, the bodhichitta adamantine gem, although a part of the golden attributes of a 'śrvāvaka' or a 'pratyeka-buddha' does not forsake its own identity as bodhichitta. Rather, it becomes instrumental in removing the poverty of the beings' minds in this samsāra. Hence the basic need for cultivating the bodhichitta tendency even if a person cannot always and everywhere practise the six perfections or 'śata-pārmitās', has to be emphasised. It has been said in the 'Apar-rāj – ạvavādaka – sutra: "O king! because you are engaged in multifarious duties in various ways, it is impossible for you to become completely ever and always and in all manner proficient in 'dañapārmitā' as also 'prajnāpārmitā'. Therefore, while moving or stationery or sitting, asleep or awake, eating or drinking, constantly remember Amitābha and mentally think of him. Command with zeal the collective merit of the past, present and future noble impulses of all the Buddhas, bodhisattvas, śravakas, even common people and your own. Then offer meet worship to all the Buddhas, bodhisattvas, pratyēkabuddhas and ārya śrāvakas. Then, for the sake of the attainment of 'sarvājnatā' by all sattvas and for the fulfilment of the dhārma of all the Buddhas, dedicate yourself to 'samyaka – sambodhi' three times every day. So qualified, O king! you shall rule without harming your kingly obligations as also complete the collections of bodhi."

यतः प्रभृत्यपर्यन्तसत्त्वधातु प्रमोक्षणे।
समाददाति तच्चित्तमनिवर्त्येन चेतसा।।१८।।
ततः प्रभृति सुप्तस्य प्रमत्तस्याप्यनेकशः।
अविच्छिन्नाः पुण्यधाराः प्रवर्तन्ते नभःसमाः।।१९।।

18-19. From the time a person dedicates his mind, in an uninterrupted manner, to the liberation of all beings (from suffering) the flow of merit for him, thence onwards, is manifold, constant and large as the sky whether he is (in a state of) sleep or wakefulness or is simply unconcerned.

When the mind is established in bodhi it becomes steady, stable and calm. It no longer wanders. Its thought process also gains an unusual poise and balance. It remains constantly engaged in thinking about the welfare of all beings so that their sorrows could be assuaged and they could be liberated (pramokshana) from the woes of cyclic existence. For a person so established in bodhichitta and so engaged in wholesome karma the flow of bliss and merit is constant and overwhelming every moment. Whether he is asleep or awake, sitting or walking, eating or drinking or resting, conscious or unconscious, active or indifferent, he remains bathed in a sea of blissful merit, limitless as space itself.

इदं सुबाहुपृच्छायां सोपपत्तिकमुक्तवान्।
हीनाधिमुक्तिसत्त्वार्थं स्वयमेव तथागतः।।२०।।

20. In the Subāhuprichhā, the Tathāgata himself has spoken of this in a very logical manner for the benefit of those whose belief is in the Hinayāna or the Lesser Vehicle.

In order to establish the veracity of his own assertion, Śantideva refers to the sutra called Subāhuprichhā. This sutra was meant as an instruction for Subāhu and as such, for those who follow the śravakayāna or the pratyeka – buddha-yāna and belong to the Hinayāna or Lower Vehicle of Buddhism. In a logical manner, the Tathagata, enumerates the merits that accrue to a person possessing bodhi – prasthāna – chitta. 'Hinādhimukti-sattva' means a person whose faith or inclination is towards the Hinayāna. Lord Buddha said: "if one persevers for the sake of bringing happiness and benefit to an infinite number of beings, the infinite roots of virtue from this infinite aim that bears in mind the happiness and benefit of all sentient beings shall increase, expand and reach towards fulfilment every moment day and night regardless of whether one is unconscious or even asleep." He spoke these words for the sake of those who, afraid of the long austerities and longer span involved in collecting merit through the Māhayāna way, took to the Hinayāna way where lesser merit could be collected in lesser time.

शिरःशूलानि सत्त्वानां नाशयामीति चिन्तयन्।
अप्रमेयेण पुण्येन गृह्यते स्म हिताशयः।।२१।।
किमुताप्रमितं शूलमेकैकस्य जिहीर्षतः।
अप्रमेयगुणं सत्त्वमेकैकं च चिकीर्षतः।।२२।।

21-22. 'I shall destroy the headache of beings suffering from it,' – the very thought like this makes a person the recepient of immensurable merit or 'punya' as one possessing the noble intention of relieving others of suffering and doing them good. If that could be the 'punya' for the mere thought or intention, what need is then to speak of this wish

to remove others' pain and cultivate these boundless qualities (guṇa) for one's own sake?

Śāntideva here stresses the point that what is needed is the benevolent intention or 'kalyānābhiprāya'; the desire to do good to others. Such a resolve has to be embedded in the mind. When the very harbouring of such an intention is capable of producing a lot of merit, how much more will be the result of actually performing deeds of kindness? Hence the resultant merit will be uninterrupted and spacious as the sky. As bodhichitta is a means to the accumulation of merit and the accumulation of merit is available every moment, the Mahāyāna is of immense benefit. Why, therefore, speak of the individual accumulation of merit as in the Hinayana. As it is pointed out in a later chapter:

क्षपयन् पूर्वपापानि प्रतीच्छन् पुण्यसागरान्।
बोधिचित्तबलादेव श्रावकेभ्यो ऽपि शाघ्रगः।।

Obliterating past sins and accumulating oceans of merit, even a 'śrāvaka' with the force of bodhichitta, quickly makes rapid progress on the path.

कस्य मातुः पितुर्वापि हिताशंसेयमीदृशी।
देवानां वा ऋषीणां वा ब्रह्मणां वा भविष्यति।।२३।।

23. Whose mother, whose father will ever have such – like concern for welfare? Will even the gods, the sages or the Brahmins have?

None can compete a bodhisattva in benevolence. A mother or a father will always cherish the welfare of his/her children. How a mother nurses the child at the

cost of personal health and comfort! Parents normally go to any length in making sacrifices for the well – being of their children and for ensuring a happy future for them. Next come the gods whose concern is to afford protection and prosperity to those seeking refuge at their feet, besides looking after their respective domains as presiding deities of their respective spheres. Such are 'Soma','Varuna', 'Agni', 'Maruta' etc. The sages, having achieved superior skills, are the seers of reality. They keep a benevolent eye on the failings of human beings and constantly guide them on the path of life not only through their personal lives but also through their teachings. Such were, as Prjnākarmati says, the ancient 'rishies' like Gautama and Vasishta. The Brahmins, through their superior learning and austerities, become the spiritual and moral leaders of the society. As such they look with kindliness on erring beings and try to retrieve the stray sheep back to the flock through their preachings and sympathetic exhortations. However, Śantideva says, none of these – parents, gods, sages. Brahmins, can match a bodhisattva in compassion towards sentient beings.

तेषामेव च सत्त्वानां स्वार्थेऽप्येष मनोरथः ।
नोत्पन्नपूर्वः स्वप्नेऽपे परार्थे संभवः कुतः ।।२४ ।।

24. How can beings to whom such a thought (of welfare) was not born earlier even in a dream for their own sake, be able to think like this for the sake of others' well-being?

There are some unfortunate people who have never dreamt of bodhichitta even for the sake of their own benefit. The bodhichitta, being the remover of all ills and the bestower of immeasurable gains, has never been even thought of by these people although it could well fulfil their material needs too. Selfish as they are, they have missed the advantages of the bodhichitta even for self-

aggrandisement. It is impossible for such ignorant fools, even in their wakeful state, to cultivate it for the sake of others. To each one his own interest is dear: 'ātmā hi vallabho lokasya'. But, those who cannot be prompted by even self-interest to adopt bodhichitta, cannot be expected to practise it for the sake of their fellow beings.

सत्वरत्नविशेषो ऽयमपूर्वो जायते कुतः ।
यत्परार्थाशयो ऽन्येषां न स्वार्थे ऽप्युपजायते ।।२५।।

25. How is this inimitable special Jewel born; – this jewel of others' well-being, which is not born even for self-interest in some?

The bodhichitta is the 'jewel of the beings' or 'sattva – ratna', because it is like a precious ornament of character. It is especial and extraordinary because of its unparalleled efficacy in relieving suffering, its nobility of purpose and its beneficent culture. It is 'apūrva' because it is not easily found, is uncommon to come by and inimitable in its merits. Now, when such a rarity is not easy to come by even for self-interest, how much more difficult it is to cultivate, cherish and practise it for others' well-being? Ārya Maitreya, addressing Sudhana in the Gandvyuha-sutra, has extensively eulogised the qualities of the bodhi mind. These have been further elucidated by Śantideva in his 'Shikshā – Samuchaya' also.

जगदानन्दबीजस्य जगद्दुःखौषधस्य च ।
चित्तरत्नस्य यत्पुण्यं तत्कथं हि प्रमीयताम् ।।२६।।

26. Immeasurable is the merit of the jewel of the mind which is the seed of all bliss (ānanda) and the panacea for the sufferings of the world.

The bodhichitta is a jewel. How can one enumerate its incalculable qualities? It is the seed and source of all happiness both for men and gods. Its qualities cannot be enumerated owing to their 'vipulatā' or abundance. It is said in the 'vēeradatta-pariprichhā:

बोधिचित्ताद्धि यत्पुण्यं तच्च रूपि भवेद्यदि।
आकाशधातुं संपूयं भूयश्चोत्तरि तद्भवेत्।।

That is, if the merit of the bodhichitta were to manifest itself it would fill the entire void of the sky and overflow even beyond. The bodhichitta is a cure for all ills of this transient existence, – both bodily (kāyika) and mental (chaitsika).

हिताशंसनमात्रेण बुद्धपूजा विशिष्यते।
किं पुनः सर्वसत्त्वानां सर्वसौख्यार्थमुद्यमात्।।२७।।

27. Even (the act of) worshipping the Buddha is excelled by the mere wish to do good to beings. What then of (the merit from) the act of actively persevering for others' welfare?

Now what is meant by the 'wish to do good' or 'hiatāshamsana'? It is this wish which prompts the mind to declare: "May I become a Buddha with the intention of helping and rescuing all mankind". A thousand obeisances to the Buddha are nothing when compared to such 'bodhi – pranidhi' of the mind.

गङ्गावालिकसंख्यानि बुद्धक्षेत्राणि यो नरः।
दद्यात्सद्रत्नपूर्णानि लोकनाथेभ्यः एव हि।।
यश्चैकः प्राञ्जलिर्भूत्वा चित्तं बोधाय नामयेत्।
इयं विशिष्यते पूजा यस्यान्तोऽपि न विद्यते।।

One person may offer to the Buddhas 'Buddha fields', countless as the sands of the Gangā, filled with precious jewels; another, with folded hands, may bow his head with bodhi-consciousness. The latter's is the superior worship of which there is no cessation, because his bodhichitta leads him to the goal of the welfare of sentient beings. Thus the volume of 'punya' flowing from the act of removing all sufferings of all beings and bestowing happiness on them will be far greater than that from any mode of worship of the Buddhas even.

दुःखमेवाभिधावन्ति दुःखनिःशरणाशया।
सुखेच्छयैव संमोहात् स्वसुखं घ्नन्ति शत्रुवत्।।२८।।

28. Beings pursue 'dukha' in the hope of removing 'dukha'. Like an enemy, they destroy (their own) happiness out of ignorance even though desirous of being happy.

By and large, all beings remain steeped in ignorance and delusion. As a result, they rush headlong into abysses of suffering and misery even though wishing to be rid of all 'dukha'. They do so by performing 'akuśala karma' or unwholesome acts. The pursuit of unhealthy deeds is the result of ignorance. The delusion that comouflages reality prevents them from seeing through the veil. They are unable to discriminate between what is pleasant and what is good. This leads them astray. The Kathopinišada says:

अन्यच्छ्रेयो ऽन्यदुतैव प्रेयः
उभे नानार्थे पुरुषं सिनीतः।।

The beneficient is different from the pleasing: both

lead to different ends. Who does not want happiness? Even the tiniest of creatures does. However, all beings have a tendency to drive straight to hell by doing what is pleasing as distinct from what is good – like foolish moths rushing towards a tempting flame of light, to sure death. Desiring happiness, they themselves destroy it, thus becoming their own enemies. Such are 'ātma-hanojanāh' or people who are suicidal. But, why do they behave in such a suicidal manner? Because of 'sammohana' or attachment, infatuation. It is this blind infatuation, this addiction to 'samsāra' that fills the minds with an overgrowth of weeds, preventing the seed of bodhi from germinating.

यस्तेषां सुखरंकाणां पीडितानामनेकशः ।
तृप्तिं सर्वसुखैः कुर्यात् सर्वाः पीडाश्छिनत्ति च ।।२९।।
नाशयत्यपि संमोहं साधुस्तेन समः कुतः ।
कुतो वा तादृशं मित्रं पुण्यं वा तादृशं कुतः ।।३०।।

29-30. Therefore, who is as noble as that person who not only relieves from misery these beings, suffering from a penury of joy in many ways, but also destroys their illusion or ignorance! None, whatsoever. Where is such a friend? What 'karma' so meritorious as that?

It is noble to be good, it is nobler to do good. It is noble to pursue happiness, it is nobler to confer happiness on others. It is good to ward off one's own 'dukha', it is better to wipe off others' tears. Śāntideva calls the mass of beings as 'sukharankāh' as suffering from the extreme poverty or want of happiness. A person who fills the empty coffers of beings with the wealth of realy joy, is the noblest of beings because of his 'parama-vatsala' or extremely loving and compassionate nature. He alone is a true friend, because he can be completely relied upon.

Such conduct alone is beneficial and meritorious, because, in so acquitting himself, a bodhisattva earns supreme merit or punya incomparable in quality to any other 'punya'.

कृते यः प्रतिकुर्वीत सो ऽपि तावत्प्रशस्यते।
अव्यापारितसाधुस्तु बोधिसत्त्वः किमुच्यताम्।।३१।।

31. A good turn reciprocated by a good turn is lauded. What, then, to speak of the noble conduct of a bodhisattva who does good unsolicited?

Someone does a good turn to us, obligingly. We reciprocate it by being nice to him and gratefully acknowledging his obligation. When good is returned for good, even such a reciprocal conduct is praised by everybody and rightly so. How much more of approbation is due to the conduct of a bodhisattva who does good towards beings unasked and showers joy unsolicited. That is goodness for its owns sake and virtue as its own reward. A bodhisattva's very existence is for this purpose – 'loka-hitāye', for the good of the world.

कतिपयजनसत्रदायकः कुशलकृदित्यभिपूज्यते जनैः।
क्षणमशनकमात्रदानतः सपरिभवं दिवसार्धयापनात्।।३२।।

32. A person is praised even if he offers a little dole of food with some ego and disdain to the needy. It is regarded as a noble gesture even though such charity may help the recepient for a fractional moment only and not for a full day or half a day or longer.

In work-a-day world people praise even small little acts of charity performed with humdrum routine and without any sense of propriety or humility. 'Dāna' or charity is not easy to practise. The donor must not give with a sense of ego or bravado, but with absolute humility. The Upaniśada says:- श्रद्धया देयम् अश्रद्धया अदेयम् Give with faith and not as a casual act; give with shyness, give with awe; that is, do not think that you are a superior being as a donor; do not look down on the recepient as a pariah in need of your dole. Some dish out food to others they themselves are loath to take. It is half-cooked and without proper ingredients ('vidhi-vyanjana-rahit'). Others offer it 'saparibhava' mixed with indignity and disdain, offering it from a pedestal of superiority. Now, even such acts, though not performed properly, are praised by the world even though the disdainfully dished out dole may be extremely meagre for the recepient to keep the wolf away. Having eaten the little offering he will have to fend for more by midday or by evening or the next day. Can you entirely satiate his hunger for a long period or a life-time? No. So, how low it is to feel big about your so-called acts of charity!

किमु निरवधिसत्वसंख्यया निरवधिकालमनुप्रयच्छतः ।
गगनजनपरिक्षयाक्षयं सकलमनोरथसंप्रपूरणम् ।।३३ ।।

33. What, then, to speak of the gift (of charity) that comes from the bodhisattvas, – a gift for infinite number of beings, for an infinity of time, as spacious as space itself and one that fulfils all the desires of all beings.

This 'śloka' has to be read in continuation with the previous 'śloka'. If worldly persons hold so much store by their insignificant and somewhat mean acts of mercy,

how much more reverence is due to the great bodhisattvas for their interminable flow of compassion? Their bounty is universal, all-embracing, spontaneous. It benefits innumerable hordes of sentient beings, limitless as space. It is not time-bound; it is perennial; – it is 'niravadhi'. It is increasingly generous and lasts so long as the 'ākāśh-dhātu' lasts; that is, till all beings are covered by their great compassion or 'mahākaruṇā'. The gift is eternal, indestructible. It gives joy as it is accompanied by sweet words, noble words, re-assuring accents for a suffering world; It is a gift bestowed gently and with due honour, a charity shorn of all ego. As such it is a gift which fulfils all desires. It has been said in 'Nārāyanaparipracchhā'. "Whatever serves the object of whatever being will be given away by me (for that being). With this resolve, I shall give away my hands for those who need hands; for those who need my head, I shall give away my head. Then, what to speak of (giving up) such material objects as riches, food grains, gold, silver, jewels, ornaments, elephants, horses, chariots, vehicles, villages, cities, towns, states, countries, capitals, markets, slaves, servants, sons, daughters, families?".

इति सत्रपतौ जिनस्य पुत्रे कलुषं स्वे हृदये करोति यश्च।
कलुषोदयसंख्यया स कल्पान् नरकेष्वावसतीति नाथ आह।।३४।।

34. Lord Buddha said, "He who bears an evil thought for such a one as the son of the conqueror, the bodhisattva, the universal benefactor of beings, shall dwell in hells for as many aeons as the number of evil thoughts."

A bodhisattva is the son of the conqueror, a 'jina-putra'; he is the bestower of happiness, 'sukha-dāna-pati' or 'satra-pati' ever and always. To revile at such a benefactor is tantamount to taking the straight road to self-

damnation, to hell. ('kalusha-chitta' is one who harbours evil thoughts). The evil-minded reviler will be condemned to hells for as long as the number of evil thoughts he nurtures. The Praśānti – viniś-chaya-pratihāra sutra says: "Irreverence towards a bodhisattva spells total ruination of 'buddhatva' or Buddhahood which, in turn, spells ruination for all beings, for lord Buddha alone has the knowledge of 'paramārtha!' Shraddhā-balādhana-avatāra-mudrā sutra also says: "O Manjushri! if a son or a daughter destroys or burns 'stupas' as numerous as the sands of the Ganga, and if a son or a daughter, out of anger, speaks ill of a bodhisattva (who is liberated by following the Mahāyāna), – the latter will be guilty of a greater sin than the former. Why? Because, the Buddhas are born out of the bodhisattvas, the stupas as also all other joyous objects and images are born of the Buddha. Disrespecting a bodhisattva is disrespecting all the Buddhas. Respecting a bodhisattva is respecting all the Buddhas".

अथ यस्य मनः प्रसादमेति प्रसवेत्तस्य ततो ऽधिकं फलम्।
महता हि बलेन पापकम् जिनपुंत्रेषु शुभत्वं यत्नतः।।३५।।

35. Therefore, he whose mind attains a reverent attitude towards a bodhisattva, for him the resultant merit is born manifold. The bodhisattvas undergo great rigours without losing their innate nobility. Instead, their noble propensities increase further as a matter of course.

The bodhisattva's conduct during all his lives is blameless. He faces sins, suffers great ordeals for others' sake; he endures inhuman barbarities. However, his own mind, speech and action remain untarnished by these profanities. He is like the lotus, – a piece of absolute

grace and beauty in a world of slushy pools. He is the Geeta's 'sthitaprajna', – calm as the ocean. In fact, these ordeals bring his noble virtues into bold relief and they proliferate in an abundance of 'punya'. The Manjushri-vimokosha says: "Just as there is no fear for the maha-naga kings having the 'cintamaṇi' gem in their crown so also there is no fear of any transgressions for the bodhi-sattva who has the 'cintamaṇi' of 'mahākaruṇā' in the crown of their conduct". Those who revere such 'jina-putras' or bodhisattvas can reap a bumper harvest of 'punya', for their minds will become directed towards 'bodhi'. Even if someone commits a mean or detestable act towards a bodhisattva, the latter's conduct will still exude goodness and compassion. Because of the state of bliss in which bodhichitta dwells no sinful attitude of mind can be generated by him. Also, whereas the evil done towards a bodhisattva is done with delibreate effort by sinful beings his goodness flows out spontaneously. His love, his compassion, his grace are effortlessly born and unostentatiously administered to all and sundry. An attitude of extreme reverence for such a one is an important injunction for those desirous of cultivating 'bodhichitta'.

तेषां शरीराणि नमस्करोमि यत्रोदितं तद्वरचित्तरत्नम्।
यत्रापकारो ऽपि सुखानुबन्धी सुखाकरांस्तान् शरणं प्रयामि ।।३६।।

36. I bow to the bodies of such as these (i.e. the bodhisattvas) in whom the jewel of the noble mind is born, who return good even for evil done to them, who provide joy to even those who try to harm them. I seek their refuge.

In this concluding verse Śāntideva clinches the argument about the importance of paying obeisance to the noble ones, the bodhisattvas. They are, according to Praj-

nākaramati, 'the elephants among men' ('purush-kunjarāh'), probably because the elephant is considered, in ancient Indian mythology, a symbol of prowess and strength. All traditional sculptors and painters have extensively exploited the elephant motif in their art. In them and in their progeny is generated the bodhichitta jewel. This 'bodhichittaratna' is like the cintāmaṇi, capable of destroying all suffering and fulfilling all wishes. When the mass of beings follow the barbaric principle of 'a tooth for a tooth' and 'an eye for an eye', the bodhisattva returns only good for evil, and himself remains un-effected by the harm done to him. Like an alchemist he turns the dross of evil into the gold of 'punya'! This fact has been illustrated in the Maitribala-jātaka. Hence, for those who wish to possess 'sukha-ratna' or the jewel of happiness, the only refuge is the bodhisattvas, the repositaries of all happiness. Śāntideva says: "I seek their refuge; may they protect me".

II - Pāpadēśanā

INDICATING SIN

तच्चित्तरत्नग्रहणाय सम्यक् पूजां करोम्येष तथागतानाम्।
सद्धर्मरत्नस्य च निर्मलस्य बुद्धात्मजानां च गुणोदधीनाम्।।१।।

1. In order to properly achieve this jewel of the mind (i.e. bodhichitta), I offer worship to the Tathāgatas, to the stainless jewel of the sacred Dharma and to the Sons of Buddhas, the oceans of excellence.

Having discovered the benefits of a mind alive to bodhi or enlightenment, Śāntideva proceeds to pay his homage to the Tathāgatas and others as the first step for preparing his mind, which is put in a proper frame through this process of reverential surrender and obeisance ('pranāma') before he proceeds on the path of religious pursuit and inquiry. Hence the significance of invoking the grace of super-lords by bowing to them and offering at their feet meet obeisance.

When a person is convinced of the need for cultivating the bodhi mind, he can be termed 'bodhichitta-grāhaka' or a customer of bodhichitta, – one who wants to grasp it, possess it. Enlightenment is the jewel of the mind as it illumines the mind in the midst of the prevailing gloom of 'samsāra'. 'Such a seeker of the jewel am I', claims Śāntideva (एषो ऽहमिति बोधिचित्तग्राहकः) So he offers worship to the three jewels ('tri-ratna'). First, to the Tathāgatas or the

buddhas. Then, the sacred Dharma. It is pure and stainless ('nirmala') because of its 'tri-kalyānatayā, being beneficient in all the three worlds. It is 'tri-koti-śudha' – infinitely pure. It is 'prakriti-prabhāswara' – effulgent by its very nature. It is ever and always free from all impurities (sarva-malānām-asthā-nattvāta); it is untouched by kleśas (kalesānām-āgatukatvāta); it has the skill to remove all impurities – (samasta-malāpaharaṇa – patuttva). Lastly, to the sons of the Buddhas who are jewels of nobleness, oceans of good qualities. Such were Ārya-Avalokitēsvara and Ārya Manju-ghoṣha and the like of them. The Buddha-ratna, the Dharma-ratna and the Sangha-ratna constitute the jewel Triumvirate. It is important too that worship ('pūjā) is offered in the ordained manner ('samayaka'), in proper form as by scriptures enjoined. It has also to be an act of self-inspiration, of faith, of voluntary obedience born of a joyous self-resolve and not of others' persuasion.

यावन्ति पुष्पाणि फलानि चैव भैषज्यजातानि च यानि सन्ति।
रत्नानि यावन्ति च सन्ति लोके जलानि च स्वच्छमनोरमाणि।।२।।

2. (I offer) whatever kinds of flowers and fruit there are, all kinds of medicines (or medicinal herbs), whatever types of jewels exist in this world, and clean, limpid waters;

Now, this is an ancient ritual to offer 'patram-puśpam-toyama': blossoms, flowers, water etc. Prjnākarmati suggests that the adjective 'swachha-manoharāni' should be used with 'ratnani'-that is, transparent, attractive gems and not with 'jalāni' or waters.

महीधरा रत्नमयास्तथान्ये वनप्रदेशाश्च विवेकरम्याः।
लताः सुपुष्पाभरणोज्ज्वलाश्च द्रुमाश्च ये सत्फलनम्रशाखाः।।३।।

3. So also mountains abounding in jewels, forest groves beautiful and quiet, creepers resplendent with ornaments of beautiful flowers, and trees bent with the weight of fruit – laden branches;

देवादिलोकेषु च गन्धधूपाः कल्पद्रुमा रत्नमयाश्च वृक्षाः ।
सरांसि चाम्भोरुहभूषणानि हंसस्वनात्यन्तमनोहराणि । ।४ । ।

4. fragrances and incenses from the celestial realms of gods, wish-fulfilling trees, jewel trees, ponds with lotus ornaments bedecked, and the enchanting, sweet-warbling music of swans;

अकृष्टजातानि च शस्यजातान्यन्यानि वा पूज्यविभूषणानि ।
आकाशधातुप्रसरावधीनि सर्वाण्यपीमान्यपरिग्रहाणि । ।५ । ।

5. harvests sprung without the ploughshare and those properly cultivated, all other sacred embellishments, all things known and unknown and vast as the limitless sky.

It is an ancient ritual to offer 'patrama, pushpama, toyama', i.e. leaves, flowers and water. Prjnākarmati is of the view that the adjective 'svachha-manoharāni' qualifies 'ratnāni' and not 'jalāni'. Water is the elixir of life itself and a symbol of purity. Even when the body has been purified with a nice cool water-bath, the person sitting at worship does the 'āchamana' or ritual purification by touching his eyes, ears, shoulders, knees, arms, head etc. with water. Thrice a pinch of water is swallowed to purify the tongue before the recitation of a holy mantra at the beginning of 'pūja'. Flowers, leaves, as embodiments of the unsullied handiwork of nature, are offered along with a mild sprinkling of water at the feet of the image to be worshipped. Sweet smelling incense and camphor are burnt to purify the air; fruits are offered along with

barley or buckwheat or rice; even sweets are placed at the feet of the image and conches are blown, cymbals are sounded to fill the air with holy harmony, the sound of music. Such rituals, originally a part of Hinduism also gradually crept into the paraphernalia of Mahāyāna worship. It may be noted that such ritual offering is not to be construed as an exhibition of ego but of total surrender.

आदाय बुद्धया मुनिपुंगवेभ्यो निर्यातयाम्येष सपुत्रकेभ्यः ।
गृह्णन्तु तन्मे वरदक्षिणीया महाकृपा मामनुकम्पमानाः ।।६ ।।

6. Holding these (objects) mentally (in the palms of my hands), I offer them to the holy sages along with their sons. O ye compassionate ones-bodhisattvas! take pity on me and accept all these offerings of worship.

With the objects of worship enumerated in the foregoing ślokas Śāntideva offers what may be called mental worship or 'manomaya pūja' to the Buddhas, for they are the holiest of sages ('munipungavāh). 'Pungava' means 'the bull among men'; hence 'the bulls among sages' are the holiest of the holy, possessing supreme stature and strength as spiritual leaders of the world. Such mental worship can be offered through a contemplation of and meditation on the objects of worship and concentration on the name and the form or 'nāma' and 'rūpa' of the object of worship; 'monomaya pūja' is far superior to mere ritualistic offerings of material objects. Hence the stress on 'ādāya buddhayā'. The bodhisattvas are the sons of Buddhas. They too are the objects of worship in the same manner for they are 'vara-dakśniyā' like the Buddhas; they too bestow compassion unsolicited. May they, out of their extreme kindness, accept these offerings of worship!

अपुण्यवानस्मि महादरिद्रः पूजार्थमन्यन्मम नास्ति किंचित् ।
अतो ममार्थाय परार्थचित्ता गृह्णन्तु नाथा इदमात्मशक्त्या ।।७ ।।

7. A great destitute am I, possessing no merit. I have no other objects of worship to offer. Therefore, O ye great Masters! take pity on me by accepting these objects of worship, created mentally by me.

Here Śāntideva strikes a very personal note by way of explanation as to why he wants to offer only mental worship. He is an absolutely helpless person, poor in merit. It is 'punya' alone that accounts for the acquisition of even these material objects of worship; because पुण्ये सर्वोपकरणसम्पत्ति भवति। Possession of merit alone generates all means and objects; its absence spells penury. So he appeals to the spontaneously compassionate nature of the Buddhas and bodhisattvas to accept his 'manopūja' even though unaccompanied by material symbols of worship. May the lords (nāthāh) accept these through the mercy and grace so natural to them. The phrase 'ātma-śāktyā' may refer either to the objects mentally created by him or to the innate power of compassion of the Buddhas and the bodhisattvas.

ददामि चात्मानमहं जिनेभ्यः सर्वेण सर्वं च तदात्मजेभ्यः।
परिग्रहं मे कुरुताग्रसत्वाः युष्मासु दासत्वमुपैमि भक्त्या।।८।।

8. I offer myself wholly and in all manner at the feet of the conquerors ('jinas') and their sons, the bodhisattvas. O ye holy ones! accept me. I do hereby, with great devotion, become your slave.

Here is Śāntideva in a mood of total surrender. To the Buddhas and the bodhisattvas he offers himself in toto, – body and mind, in every manner. They are the 'aggrasattvāh', chiefs among beings, the commanders who have

conquered and risen above the shackles of samsāra. He wants to be their total slave and makes this self-surrender in a spirit of absolute devotion. 'Bhakti' or devotion, according to ancient Hindu tradition, is of nine types ('navadhā'); rather, there are nine kinds of attitudes to worship one's chosen deity and the practising of any one of these suiting one's nature, is enjoined on the worshipper. The attitude of a servant or slave is one such. The other eight are; 'śravana' or listening to 'kirtana' or devotional singing; śmarana' or recapitulating the attributes; 'pādasevana' or touching the feat 'archanā' or offering worship; 'vandanā' or paying reverence; 'śākhya' or treating the deity as a friend; 'ātma-nivedāna' or an attitude of total surrender to one's chosen deity

This acceptance of the 'dāsa-bhāva' or attitude of a slave is not that of a person doing so for a morsel of bread or for livelihood's sake but of one who is lofty in devotion for the sake of devotion and who knows that such devotion is, as the Nārad Bhaktisutra says, love supreme ('param-prema-rupā'). Thus Śāntideva assumes an attitude of total self-surrender to the Jinas and the bodhisattvas and seeks their protection.

परिग्रहेणास्मि भवत्कृतेन निर्भीर्भवे सत्त्वहितं करोमि।
पूर्वं च पापं समतिक्रमामि नान्यच्च पापं प्रकरोमि भूयः।।९।।

9. Under your (benign) shelter I shall become fearless. I can thus freely devote myself to the task of general good. I shall overcome the results of my previous sins and no more commit any in the future.

Total surrender at the feet of the Buddhas and the bodhisattvas brings immense benefits to the seeker. He is rid of all traces of fear under their sheltering wings. He

grows bold in the pursuit of virtue. He can no longer think of performing 'akuśala karma' or unwholesome acts even for self-interest much less for inflicting harm on others. To work for the general good, for others' welfare becomes his only prevailing passion. As a consequence he is able to neutralise the adverse effects of even his previous sins done through speech ('śabda') and conduct ('vyavahāra') for selfish, materialistic ends. Shorn of previous sin ('pāpa'), entrenched in present virtue ('punya'), he is safe in his future conduct; he can no longer think of indulging in unwholesome karma ever afterwords.

रत्नोज्ज्वलस्तम्भमनोरमेषु मुक्तामयोद्भासिवितानकेषु।
स्वच्छोज्ज्वलस्फाटिककुट्टिमेषु सुगन्धिषु स्नानगृहेषु तेषु।।१०।।
मनोज्ञगन्धोदकपुष्पपूर्णैः कुम्भैर्महारत्नमयैरनेकैः।
स्नानं करोम्येष तथागतानां तदात्मजानां च सगीतिवाद्यम्।।११।।

10-11. In bath chambers full of sweet fragrance, with beautiful columns resplendent with jewels, umbrellas or canopies glowing with gems and floors clean with spotless marble laid, I shall offer a bath to the Tathāgatas and their sons with gem-encrusted pitchers of water, full of delectable scents and flowers, to the accompaniment of music from sweet instruments.

Having spoken of the very personal mode of 'manomaya pūja' by himself, Śāntideva goes on to detail what may be called 'special worship' (viśeśa pūja) in a highly ornate style. The description in the two slokas is typical of the luxuriant opulence of the bath chambers of Indian royalty. The pillars are studded with 'indra' and 'neela' rubies and resplendent to view; the canopies are equally

gem-inlaid; the floors are of transparent marble in well-designed patterns (bhūmi-rachanaviśeśa); the fragrance of incense and of sandal fills the air. There are flowers of charming hue and odour; these fill the pitchers of water; the pitchers themselves are decked with gems like 'vaidūrya'. To cap it all is the sound of sweet music from instruments like 'muraja'. To such royal bath chambers the Buddhas and the bodhisattvas are welcome for a bath.

प्रधूपितेधौंतमलैरतुल्यैर्वस्तरैश्च तेषां तनुमुन्मृषामि ।
ततः सुरक्तानि सुधूपितानि ददामि तेभ्यो वरचीवराणि ।।१२ ।।

12. With spotlessly clean inimitable garments scented with incense, I shall wipe their bodies; I shall offer them nice gowns or shawls, beautifully red and fragrant with incense.

Ablutions over, the holy Tathāgatas and their Sons are offered nice, clean towels to wipe their bodies. These towels are full of the 'agru' fragrance and are uncommonly unique in themselves. After they have wiped their celestial bodies, they are offered 'chīvara' or cloth to wrap about their bodies. These sheets of cloth are also full of incense odour and are beautifully red or rather ochre in colour, – the colour of a recluse's robe.

दिव्यैर्मृदुश्लक्ष्णविचित्रशोभैर्वस्त्रैरलंकारवरैश्च तैस्तैः ।
समन्तभद्राजितमंजुघोषलोकेश्वरादीनपि मण्डयामि ।।१३ ।।

13. I shall also adorn (the famous bodhisattvas) like Ajit, Manjughośa and Lokeśvara with ornaments and garments divine, soft, attractive, and delicate and of different hues.

Herein Śāntideva makes special mention of the famous bodhisattvas whom he will worship in particular. These are Ajit, Manjughośa and Avalokiteśvara. To them he will not only offer nice, delicate raiment but also ornaments like 'mukut' (diadems) 'kataka' (bangles) 'keyūra' (bracelets), 'hāra' (garlands) 'nūpur' (anklets) etc. These are the traditional embellishment of devas or gods even in Hindu mythology.

Ajit' is a title of vishnu, but here it refers to Lord Maitrēya or the future Buddha. Manjughośa is the same as manjunātha or Manjushri. Keyūra is the bracelet worn on the upper arm. Lokeśvara, is of course, the compassionate Avalokiteśvara, the bodhisattva who looks down on all beings with a kindly eye.

सर्वत्रिसाहस्रविसारिगन्धैर्गन्धोत्तमैस्ताननुलेपयामि ।
सूत्तप्तसून्मृष्टसुधौतहेमप्रभोज्ज्वलान् सर्वमुनीन्द्रकायान् ।।१४ ।।

14. I shall annoint their bodies all over with the best of scents, -they, whose fragrance pervades millions of worlds and whose bodies are resplendent like refined gold.

What are these delectable scents Śāntideva speaks of? These are such as 'yaksha-kardma' and 'hari-chandana'. The former was an ointment or perfumed paste made from a mixture of camphor, agallochum, musk, sandal wood and kakkola, and the latter was got from the sandalwood of the sandalwood tree called 'harichandana and was rather yellowish in hue. In fact, the 'harichandana' tree is one of the five trees of paradise, the other four being 'pārijāta', 'mandāra', 'santāna', and 'kalpa'. Not only are their fragrances all enveloping but also the conduct or 'śeela' of the bodhisattvas is equally so, as it fills the fourteen 'lokas' with its fragrance. They are like

refined gold both externally and internally, their outer crust of dirt having been washed off by the pungent lotions of self-sacrifice and their inner dross having been cleansed by their ordeals of fire and suffering endured life after life. Hence their bodies are shining like refined gold. Now, the description of the effulgent, golden complexion of the Tathagatas is only as यथा लोकप्रसिद्धतः कथितम् or as popularly described by the world. In actual fact, nothing that is worldly or material could hold comparison with or be comparable to the glory of the Buddha's form. There can be no earthly metaphor for it:

न तु तथागतकायशोभाया लौकिकं किंचिदुपमानमस्ति।

मान्दारवेन्दीवरमल्लिकाद्यैः सर्वैः सुगन्धैः कुसुमैर्मनोज्ञैः।
अभ्यर्चयाभ्यर्च्यतमान् मुनीन्द्रान् स्त्रग्भिश्च संस्थानमनोरमाभिः।।१५।।

15. To the venerable sages – the bodhi-sattvas – who are worthy of reverence, I shall offer for worship beautiful garlands of such flowers as the lily (māndārava), the lotus (indīvara) the jasmine (mallikā) and various others equally fragrant and attractive.

In the next three ślokas Śāntideva describes, severally, four different 'pūjas': 'mālya-pūja', 'dhūp-pūja', 'naivedya pūja' and 'deep-pūja'; i.e., worship with garlands, worship with incense, worship with food-offerings and worship with lamps.

The poet has named three flowers as very special and fit for offering to the gods. The mandāra or the lily is very dear to the gods: मान्दारवं देवेषु पुष्पविशेषः It is a symbol of purity. The lotus is a symbol of purity and detachment as it remains undefiled by the muddy waters where it grows. In fact, the symbolism of the lotus has been used more widely than that of any other flower in ancient

Indian literature both religious and romantic. The jasmine or 'mallika' (also called 'vārshiki') is known for its subdued but long-lingering fragrance and it too symbolisės purity. In addition to these garlands, well-wreathed in attractive designs, other flowers are also offered.

स्फीतस्फुरद्गन्धमनोरमैश्च तान्धूपमेघैरुपधूपयामि।
भोज्यैश्च खाद्यैर्विविधैश्च पेयैस्तेभ्यो निवेद्यं च निवेदयामि।।१६।।

16. I shall also offer them clouds of incense, thick and pleasantly aromatic, spreading in all directions and emitting great fragrance like clouds hanging under the sky. I shall give food-offerings to them of various kinds and many delectable drinks too.

Now, there is a distinction between objects of food which are 'bhojya' and those which are 'khādya'. That which is eaten as a mouthful (यन्मुखमापूर्य भुज्यते) is 'bhojya'. That which is eaten in morsels (यत्कवलशः) is 'khādya. 'Naivedya' offered to the deity becomes 'prasādam' and is partaken of by the devotees as a token of the deity's divine grace.

रत्नप्रदीपांश्च निवेदयामि सुवर्णपद्मेषु निविष्टपक्तीन्।
गन्धोपलिप्तेषु च कुट्टिमेषु किरामि पुष्पप्रकारान् मनोज्ञान्।।१७।।

17. I shall also offer be-jewelled lamps perched on rows of golden lotuses, and on floors sprinkled over with scented objects shall I scatter fragrant flowers.

It is a right royal pattern of worship with lamps or

'deep-puja'. The lamps are studded with costly stones; they are exquisitely arranged on rows of golden lotuses. The floors, sprinkled over with such scents as those of sandal powder ('chandana'), saffron powder ('kumkuma') and others of the kind are covered with flowers and flower petals.

प्रलम्बमुक्तामणिहारशोभानाभाश्चरान् दिङ्मुखमण्डनांस्तान्।
विमानमेघान् स्तुतिगीतरम्यान् मैत्रीमयेभ्योऽपि निवेदयामि।।१८।।
सुवर्णदण्डैः कमनीयरूपैः संसक्तमुक्तानि समुच्छ्रितानि।
प्रधारयाम्येष महामुनीनां रत्नातपत्राण्यतिशोभनानि।।१९।।

18-19. To the compassionate ones I shall offer hosts of places bedecked with hanging garlands of costly gems, resplendent in all directions, and resounding all over with chants of prayerful hymns

I shall also offer to the great sages, the Buddhas and the bodhisattvas bejewelled umbrellas with golden handles and exquisitely embellished rims, stretching up-right and with shapes beautiful to look at.

अतः परं प्रतिष्ठन्तां पूजामेघा मनोरमाः।
तूर्यसंगीतिमेघाश्च सर्वसत्त्वप्रहर्षणाः।।२०।।

20. In addition to these, may a host of offerings, resounding with lilting music, sweet and pleasant, delightful to the ears of all beings, be arranged or offered at the feet of the Great Ones.

As a finālē to the elaborate ritual worship, Śāntideva adds the sound of 'samgīta', devotional music accompanied with song and dance and the playing of such instruments as 'muraja' and 'tūrya'.

Undoubtedly, devotional music to the accompaniment of dance and song, had been a tradition as old as temples and image – worship in India. Even tribal communities which probably had no regular altars or temples had invented various types of musical instruments and dance forms as a part of their ritualistic worship.

सर्वसद्धर्मरत्नेषु चैत्येषु प्रतिमासु च।
पुष्परत्नादिवर्षाश्च प्रवर्तन्तां निरन्तरम्।।२१।।

21. May an incessant rain of flowers and gems shower on all the chaityas and images of all the jewels of noble Dharma.

Who are the jewels of the Noble path or Dharma? The Buddhas and the bodhisattvas, the enlightened ones, whose twelve-fold word is benefical for removing the ignorance of beings (द्वादशाङ्गप्रवचनात्मकाः) They are the jewels because they illumine the minds about the nature of reality or the essence of things ('vastu-tattva'). The 'chaityas' are the reliquaries in which the relics of the Buddha and the bodhisattvas are preserved. Harbour as they do some of the immortal symbols of the immortal ones, these reliquaries are also worshipped with due ritual and reverence. The incessant rain on them of flowers and such objects as sandal and other fragrant powders may continue unabated; may it be all enveloping, filling the entire void.

मञ्जुघोषप्रभृतयः पूजयन्ति यथा जिनान्।
तथा तथागतान् नाथान् सपुत्रान् पूजयाम्यहम्।।२२।।

स्वराङ्गसागरैः स्तोत्रैः स्तौमि चाहं गुणोदधीन्।
स्तुतिसंगीतिमेघाश्च संभवन्त्वेष्वनन्यथा।।२३।।

22. Just as the bodhisattvas like Manjughośa worship the Tathāgatas so shall I worship the Tathagatas and their Sons.

23. To these (Buddhas and bodhisattvas) – oceans of excellence – I shall sing praises with holy hymns ('stotras') accompanied by musical accomplishments as expansive as the ocean and with hosts of hymnal chants. May it be as contemplated by me.

Devotional songs in praise of the enlightened ones must be sung in perfect notes of musical accomplishments. The seven 'swaras' or sounds should be the basis of all musical compositions which, along with their further divisions and sub – divisions, have to be scrupulously adhered to in various 'rāgas' or musical notations of different names like the 'bhairavi', the 'tilak kāmod', the 'mālkauns', the 'gāndhāra' etc. The 'swaras' and their 'angas' are basic to all musical compositions including hymnal chants. Devotional music must be as reverberating and all – enveloping as the oceans so as to lift one out of the mundane environs of a materialistic milieu. The clouds or hosts of song and music must pour out an overwhelming torrent of divine ecstasy. That alone is perfect 'stutipūja' or hymnal devotion.

The other prominent 'dashabhūmiśvara' bodhisattvas like Manjughosa Sāmantbhadra, Ajit and Avalokiteśavara or Lokanātha are as much the objects of worship as the great Buddhas themselves.

सर्वक्षेत्राणुसंख्यैश्च प्रणामैः प्रणमाम्यहम्।
सर्वत्र्यध्वगतान् बुद्धान् सहधर्मगणोत्तमान्।।२४।।

24. I do obeisance as many times as the number of atoms in all the 'buddhakshetras' in the ten directions to all the Buddhas of all the three times (past, present and future) along with their noble pre – cursors (the bodhisattvas).

What is a 'buddha – kshetra'? Through accumulation of 'punya' and 'jnāna' one attains buddhahood. However, the Buddha does not enter the 'śunyatā' of nirvāna but he resides, along with his companions, in a particular 'loka' or world which becomes his 'Buddha-kshetra'. For example, the 'buddha-kshetra' of Amitābha Buddha is 'Sukhāvati loka'. There can exist several Buddhas simultaneously in their different worlds and in all the three times. The bodhisattvas are the 'ganas' or agents of the Buddhas. In a way, they are their precursors for it is only after passing through several lives as a bodhisattva that one attains Buddhahood. It is said that even Sākyamuni Buddha had to pass through five hundred births before reaching Buddhahood. The origins of the 'jātaka' tales are traceable to this belief alone.

सर्वचैत्यानि वन्देऽहं बोधिसत्वाश्रयांस्तथा।
नमः करोम्युपाध्यायान् अभिवन्द्यान् यतींस्तथा।।२५।।

25. Similarly, I bow to all the reliquaries sheltering the (relics of) bodhisattvas, to all the erudite preceptors and the venerable yatis (who had attained perfection through self-control).

The 'chaityas' or reliquaries preserve within their holy precincts the relics of the holy ones. These may be located on high, low or level ground. They may be with or without form, tangible or intangible in shape. They may just be a heap of stones like a 'chhorten' or an impressive structure like the ones built by great

monarchs as memorials to the great masters. All these deserve reverence for their very association with the Buddhas and the bodhisattvas. Also, places or symbols celebrated as sacred in the jātakas and 'avadāna' being connected with the earthly peregrinations of the bodhisattvas are worthy of worship by the human race. The 'Tri-samayā-rāja' speaking of this mode of worship says: "Make offerings of mountains of jewels born of land and born of sea and situated in the ten directions. Also offer all the medicines, chemicals and waters, mandalas of pure gold and whatever beautiful objects that are found in Uttarkurudvīpa and in the pure 'lokadhātus'".

बुद्धं गच्छामि शरणं यावदा बोधिमण्डतः।
धर्मं गच्छामि शरणं बोधिसत्वगणं तथा।।२६।।

26. So long as I do not completely attain the essence of bodhi or the secret of enlightenment I shall seek refuge in the Buddha, in the dharma, in the bodhisattvas.

It is essential to seek the refuge of the masters till one has not become 'bodhi-mandita' or enlightened. To be under such a protective umbrella is the easy path to understanding the essence ('sāra' or 'manda') of bodhi. Obedience to the will of the masters protects one from deviation and helps in cultivating 'samyaka-sambodhi'. The guru guides, the pupil has only to act like a marionette under his care. Hence complete surrender is a pre-requisite for achieving bodhi.

विज्ञापयामि संबुद्धान् सर्वदिक्षु व्यवस्थितान्।
महाकारुणिकांश्चापि बोधिसत्त्वान् कृतांजलिः।।२७।।
अनादिमति संसारे जन्मन्यत्रैव वा पुनः।
यन्मया पशुना पापं कृतं कारितमेव वा।।२८।।

यच्चानुमोदितं किंचिदात्मघाताय मोहितः ।
तदत्ययं देशयामि पश्चात्तापेन तापितः ।।२९।।

27. With folded hands I implore the Buddhas and the bodhisàttvas inhabiting all directions, – the great compassionate ones.

With complete faith and surrender in respectful homage, he addresses the bygone Buddhas and bodhisattvas, – those who have preceded him, who are residing in their respective 'lokas', who are practising 'mahā-karuna'.

28-29. Whatever sin I committed or made others commit through my foolishness, or abetted others in doing sins out of delusion, proving suicidal for myself, all these shall I highlight now, tortured as I am with remorse.

One accumulates sin (pāpa) through the performance of 'akuśāla karma' just as the performance of 'kušala karma' helps accumulating 'punya'. It is one's animal-like ignorance that makes one commit sins. The sins referred to here are both past and present and sins done even unwittingly out of ignorance and delusion through 'mana', 'vāni', 'karma', that is, through mind, speech and body. An ignorant person not only himself treads the sinful path but also abets others in doing so. It is like the blind leading the blind, – an absolutely suicidal step. A little awareness of the consequences of evil-doing like hell tortures etc. fills one with remorse and an urge for penitence. As a result, one can no longer hide one's glooiny record but, in order to commence a new era of 'kuśala karma', one must lay bare before the bodhisattvas one's sins, confess them and hide not any transgressions past or present.

रत्नत्रयेऽपकारो यो मातापितृषु वा मया।
गुरूष्वन्येषु वा क्षेपात्कायवाग्बुद्धिभिः कृतः।।३०।।
अनेकदोषदुष्टेन मया पापेन नायकाः।
यत्कृतं दारुणं पापं तत्सर्वं देशयाम्यहम्।।३१।।

30. (I frankly declare) whatever ill I have done through body, speach and mind and in a state of mental imbalance towards the three gems, towards my parents, towards my preceptors and towards others.

31. I, who am polluted by many faults and who committed many grievous sins as an evil-doer, all those I will declare (before the bodhisattvas).

There is nothing like an honest confession of sins. These may not have been committed wilfully but under stress of many evil tendencies like attachment and hatred, envy and jealousy, the lust of material aggrandizement and carnal pleasure. These tendencies make a person impervious to reason and good sense. He looses all balance of mind and wit and his attitudes get perverted. He develops an utter disregard tor things worthy of respect and the devil has the better of him. The Buddha, the Dharma, the Sangha – the three jewels-elicit no reverence from him. The spiritual gurus and the parents are no objects of worship for such a one. In order to take to the path of bodhi, it is essential to make a clean breast of one's lapses and declare them unabashedly so that one can start on a clean slate afresh. Such 'deśanā' or indication of one's own acts of omission and commission is an essential requirement for a de-novo resolve to be a good boy henceforth.

कथं च निःसराम्यस्मात् परित्रायत सत्वरम्।
मा ममाक्षीणपापस्य मरणं शीघ्रमेष्यति।।३२।।

32. How shall I get out of it? Save me, save me at once. Let not death soon overtake me with my unattenuated sin outstanding (against me).

Śāntideva says that the proliferation of his previously done evil karma may sound his sure damnation and death. So he prays to be at once extricated out of this marsh of sin and suffering. Unless the evil consequences of 'akuśala' karma are neutralised, there can be no emancipation from cyclic existence. Death being inevitable, why not hurry up to purify one's mind and then face death boldly without the fear of relegation to hell – fires and other tortures. So long as the load of sin is outstanding against one's name, there is no release from suffering. So Śāntideva prays: "Ò, save me, save me here and now, at once."

कृताकृतापरीक्षोऽयं मृत्युर्विश्रम्भघातकः।
स्वस्थास्वस्थैरविश्वास्य आकस्मिकमहाशनिः।।३३।।

33. Death is treacherous. It does not differentiate between deeds done and deeds undone. It disregards both health and ill-health. It comes unexpectedly like a thunderbolt.

The god of death is called 'dharma-rāja' as it is absolutely just in its dispensations. However, to all intents and purposes it appears to be unjust, ruthless and devastatingly forthright in action. It keeps no calender; it attacks treacherously like an untrustworthy enemy. It visits unexpectedly and comes down like a bolt from the blue. It is swift, sure and implacable. It waits not; it does not

tarry. It makes no distinction between past karma done and the future yet undone. In fact, it undoes both with a swift ambush. That one is healthy or sick, makes no difference to the messengers of death who carry away, whenever they will, both the sick and the healthy like a leopard carrying away its victim in one sudden pounce. Human life-span being fleeting, there is no escape when unawares the great leveller arrives to pick up its quarry. Therefore is it termed as 'viśrambha-ghataka' or 'viś-vās-ghātaka' – treacherous. Why not strive for good karma, then?

प्रियाप्रियनिमित्तेन पापं कृतमनेकधा ।
सर्वमुत्सृज्य गन्तव्यमिति न ज्ञातमीदृशम् ।।३४।।

34. For the sake of those so dear to me and for the sake of those not so dear – that is, for friends and foes alike – I committed sins in many ways. I did not know this that one day I would have to depart (from the world) leaving all behind.

A person indulges in the performance of unwholesome deeds or 'pāpa – karma' even when aware of the proximity of death which hangs as a constant shadow over life. Why? To please his relations, to benefit his near and deer ones. Or else, to wreak vengeance on his enemies, to punish his foes. So, whether for appeasement, or for revenge, his acts are unwholesome ('akuśala') nonetheless. A fool he is not to realise that his own life is so transitory that death may strike swift and sure and call finis to all his evil designs. Those for or against whom he practised evil will be left behind; he alone will depart from their midst when the fateful hour comes. His friends' praise and his enemies' blame will become meaningless for him and he will carry his load of sin with him to his next body or even to hell. But, this ephemral

nature of life is hard to realise though so patently apparent and therein lies the tragedy of man.

अप्रिया न भविष्यन्ति प्रियो मे न भविष्यति।
अहं च न भविष्यामि सर्वं च न भविष्यति।।३५।।

35. Neither friends nor foes will last nor will I be and all else will not be either.

तत्तत्स्मरणतां याति यद्यद्वस्त्वनुभूयते।
स्वप्नानुभूतवत्सर्वं गतं न पुनरीक्ष्यते।।३६।।

36. Whatever things I experience or enjoy will be reduced to mere memory like things seen in a dream which, once experienced, are not seen again.

All experiences, of whatever variety, in life are dream-like. Be they pleasant or painful, they have one thing in common – their fleeting nature. When a dream is over, only a hazy recollection of the dream experience remains; it can not be re-enacted except in memory. And, in course of time, even that hazy image, lingering in the recesses of memory, may be wiped off; nothing lasts.

This śloka is reminiscent of several such ślokas in the second canto of the Bhagvadgita wherein Lord Krishna lays bare before Arjuna the highly transitory nature of a man's life-span and tries to remove from his mind wrong notions of death. The scythe of death mows one and all, – princes and peasants, friends and foes without distinction, neither the friends one loves nor the foes one abhors over-live their alloted span. However, this glaring

fact is not understood by people at large, steeped as they are in ignorance. Delusions attract them, mirages tempt them, the reality remains elusive.

इहैव तिष्ठतस्तावद् गता नैके प्रियाप्रियाः ।
तन्निमित्तं तु यत्पापं तत् स्थितं घोरमग्रतः ।।३७।।

37. Here, while leading even this life, many friends and foes have departed. Whatever sin I committed for their sake, it stands boldly confronting me.

एवामागन्तुकोऽस्मीति न मया प्रत्यवेक्षितम् ।
मोहानुनयविद्वेषैः कृतं पापमनेकधा ।।३८।।

38. I did not realise that I was a temporary arrival or a stranger. So, out of ignorance or ill-will, I committed countless sins.

What does a person find in this life? He has friends as well as foes. He performs many unwholesome deeds for their sake, – for pleasing those he loves and troubling those he hates. But, is not all that relationship transitory? At the summons of death friends and foes alike have to quit, leaving their benefactor or tormentor behind to face the consequences of his accumulated karma. The sins he committed for their sake did not envelop them nor will they be called upon to account for them. They will recoil on their perpetrator alone. His sins are his burden and they stare him stubbornly in the face as his own end draws near. It is, therefore, not wise to let such a load of sin to accumulate birth after birth, life after life.

The world is like an inn, a temporary habitation. However, the creature comforts of this temporary lodge are

such as to delude people into believing that they will last forever. Arriving as total strangers, they get totally immersed in samsāric routine and commit many sins when goaded by hatred, envy, lust and infatuation. They go on sinking deeper and deeper into the mire of 'papa karma' which, in turn, leads them to total damnation.

रात्रिंदिवमविश्राममायुषो वर्धते व्ययः।
भायस्य चागमो नास्ति न मरिष्यामि किं न्वहम्।।३९।।

39. The span of life gets increasingly depleted during night and day. There is no increase in its contents. Why will not, then, death come to me one day?

Comes night, comes day and the procession continues, taking its daily toll of man's allotted life-span. As he grows, he is reduced; the sickle of time continues mowing down months and years. Every passing moment is a step forward towards the final end. There is only the ebbing away of and no enhancement in life's content of time. Howsoever long the span of life, death is inevitable; the sands run out second by second. And, at the end there seems no hope with all the accumulations of 'pāpa'. Even so people continue to ignore the fact of death and go on committing unwholesome acts.

इह शय्यागतेनापि बन्धुमध्येऽपि तिष्ठता।
मयैवेकेन सोढव्या मर्मच्छेदादिवेदना।।४०।।

40. Lying on my death-bed, surrounded by friends and relatives, by me alone will be borne the pangs or pain of (approaching) death.

It is a tragically helpless scene which Śāntideva por-

trays here, the agony of a dying man. As he lies on his death-bed, his kith and kin crowding around, he alone is experiencing the physical pain of the thread of life being severed bit by bit. Thirst, fever, restlessness, – all these are his sufferings, not even his dearest ones can share an iota of his pain. The feeling that life is ebbing out, that he is sinking into oblivion, that the messengers of death are staring at him and that his end is near, makes him a helpless sufferer and others helpless spectators of the whole tragedy.

यमदूतैर्गृहीतस्य कुतो बन्धुः कुतः सुहृत्।
पुण्यमेकं तदा त्राणं मया तच्च न सेवितम्।।४१।।

41. When seized by messengers of Death, of what avail will be a friend or a relation? My only protection at the time is virtue ('punya') and that I practised not.

अनित्यजीवितासङ्गादिदं भयमजानता।
प्रमत्तेन मया नाथा बहु पापमुपार्जितम्।।४२।।

42. In a life so transient and ignorant of this danger (of death) O Lord, I accumulated a lot of sin and evil through mad (egoistic) pursuits.

The presence of friends or relatives at a person's death-bed can be of no avail as the merciless messengers of 'Yama' arrive to take him away. They cannot wrest him from their clutches. They cannot soften him with their wailings. The'yama-dūtas', it is said, put a noose around their victim's neck and mercilessly drag him away through bush and bramble. Śāntideva says that there is only one safety against Death, – virtue or wholsome karma. A man who has practised virtue and had a blame-

less life is never afraid of the end and faces the transition like a hero. For him the Yama's messengers hold no terrors and he regards death as a puny pause between this life and the next, an interval of rest during the endless journey of life. So, why not hold on to 'punya karma' as the sole life-buoy in the ocean of 'samsāra'.

Life's allurements make man oblivious to his real goal and attracted by such things as youth, beauty, wealth and power, his conceit is augmented and his appetite for unreal joys whetted. He runs about like a mad man, feverishly pursuing his material mirages and indulging in evil karma. Ignorant of the perils of death and hell-sufferings, he continues to wallow in the muddy pools of sin like a worm revelling in dirt.

अङ्गच्छेदार्थमप्यद्य नीयमानो विशुष्यति।
पिपासितो दीनदृष्टिरन्यदेवेक्षते जगत्।।४३।।

43. Now, even a (guilty) person gets frozen (with fear) as he is led to tortures like the cutting of limbs etc; he feels thirsty, has woeful looks and the world looks entirely different to him now.

किं पुनर्भैरवाकारैर्यमदूतैरधिष्ठितः।
महात्रासज्वरग्रस्तः पुरीषोत्सर्गवेष्टितः।।४४।।

44. What, then, of a person in the custody of the demoniac messengers of Death and stricken with the fever of great fear whilst he is by excreta encompassed on all sides (in the river of hell)?

Even the worst of criminals shudders at the thought of tortures in store for him when he is arrested and is being

led to punishment. He knows that his limbs are going to be amputated, his hands or feet may be cut off or he may be outright beheaded. He gets absolutely petrified with fear, his throat gets parched with restlessness and anxiety, his very breath seems to fail him, he bears a pathetic look and the whole world appears topsy turvy to him now. His muscle power is no longer of any avail to him as the long handle of the law is going to administer just retribution to him for his sins. His whole view of life is reversed when face to face with the prospects of torture which his own misdeeds have brought on him. What, then, would be the plight of a person deliberately committing evil karma and paving his own road to the torture chambers of hell, where the tortures are far more painful.

The punishing agents of an earthly ruler may not be as ruthless as those of Yama, the 'dharmarāja', the lord of justice, death. So are the tortures he administers to sinners, hell-fires, whiplashes, pools of stickly filth etc. The plight of a person about to be hurled into hells can well be imagined. Great fear takes hold of him at the very approach of the frightful looking heralds of death.

कातरैर्दृष्टिपातैश्च त्राणान्वेषी चतुर्दिशम्।
को मे महाभयादस्मात् साधुस्त्राणं करिष्यति।।४५।।

45. Casting frightened looks in all the four directions, I seek refuge; who will be my good saviour from this great and terrible fear?

Śāntideva compares himself to the affrighted, woe-begone sinner who is overcome with total fear. With no pretensions to 'punya', hells stare him in the eye. Like a condemned criminal casting beseeching, woeful glances all around he seems to be looking for a saviour who

could still pull him out of his predicament. Hence he asks, "who will be my good protector"? The word 'sādhu' (noble) for the protector is significant here, because only a Noble One can be such a beneficent saviour even in the case of an underserving sinner. A 'sādhu' or a holy man is defined as 'spontaneously loving': 'साधु अकारण-वत्सलः।

त्राणशून्या दिशो दृष्ट्वा पुनः संमोहमागतः।
तदाहं किं करिष्यामि तस्मिन् स्थाने महाभये।।४६।।

46. Seeing my helpless plight bereft of refuge I shall again become despaired. What shall I, with utter fright filled, then do at that place (i.e. hell).

अद्यैव शरणं यामि जगन्नाथान् महाबलान्।
जगद्रक्षार्थमुद्युक्तान् सर्वत्रासहरान् जिनान्।।४७।।

47. Therefore today itself I shall seek refuge (at the feet) of the mighty lords of the world, – the conquerors who remove all kinds of fear.

When a person is in distress he seeks reassurance and protection. In the absence of any such refuge he feels completely bewildered and helpless. Supplicating like a helpless destitute he vainly looks in all directions for any signs of succour. Fear grips him from all sides as he visualises hell – tortures into which he is likely to be cast. Even his earthly existence becomes a living hell for him as his creeping fears strangulate his courage; he becomes a completely helpless wretch.

It is always better to be wise before the event than after

it. Take care of the future right now; see the writing on the wall. When such is the helpless plight a person may find himself in at the end of his earthly sojourn, why not endeavour here and now to improve matters in order to safeguard oneself against that disastrous eventuality. Seek the refuge of the Buddhas, the lords of the world, and the bodhisattvas, the conquerors, for they alone, out of their compassion, are constantly working to save all creatures from damnation. They alone can remove all fear from deluded minds. Śāntideva resolves to seek this refuge at the feet of the Buddhas and the bodhisattvas here and now.

तैंश्चाप्यधिगतं धमँ संसारभयनाशनम्।
शरणं यामि भावेन वोधिसत्त्वगणं तथा। ।४८।।

48. Therefore, I shall sincerely seek refuge in the Dharma as manifested (lit. attained) by them (i.e. the Buddhas) as capable of destroying the fear of samsāra as also seek refuge in the assembly of bodhisattvas.

The true Dharma is that which the Buddhas realised and made known to the world through the message of their lives. They made it manifest in their conduct and thus left an example for others to follow. Also, the words of the great masters being divinely inspired were the true manifestations of truth. This dharma is capable of completely removing all' kleśas', thus obviating all kinds of fears which man's cyclic existence generates. Tó seek refuge in such dharma is to seek total immunity from fear, man's worst enemy. An ancient Hindu text says: "May we have no fear of friends, no fear of enemy; may we not fear the day nor fear the night." But, such refuge as Śāntideva advocates has to be sought not superficially but whole – heartedly and sincerely. Only then can the

Buddhas' grace descend and relieve the seeker of all fear and suffering. The word 'assembly of bodhisattvas' ('bodhisattva – gaṇam'), according to the commentator, stands actually for the Sangha. Hence the refuge in the Sangha is equally essential.

समन्तभद्रायात्मानं ददामि भयविह्वलः ।
पुनश्च मञ्जुघोषाय ददाम्यात्मानमात्मना । ।४९ । ।

49. Trembling with fear I surrender myself to Sāmantabhadra as also to Manjughośa I surrender myself most willingly.

Here is complete surrender now. At the feet of the two great bodhisattvas, Manjughośa and Sāmantabhadra, he offers himself most gladly. Although this self – surrender is born of fear but it is complete and total, nonetheless. The emphasis is on the word 'ātmna', which implies that this surrender is not due to 'para – prērṇā' or someone else's persuasion or exhortation but as a result of self – inspiration. It is spontaneous, heart – born; he seeks it gladly, having no other motive force than his own resolve to do so. Having realised that this is the only proper course open to him, he makes a voluntary offering of himself at the feet of the great bodhisattvas, the protectors of the world.

तं चावलोकितं नाथं कृपाव्याकुलचारिणम् ।
विरौम्यार्तरवं भीतः स मां रक्षतु पापिनम् । ।५० । ।

50. To the lord Avalokiteśvara who moves about as moved by compassion for beings, I cry out in lament as one in total fright that he, the compassionate one, may protect me, – a sinner.

Lord Avalokiteśvara is the boddhisattva of compassion. In fact he is 'kripā – vyākulaśeela': one whose conduct or nature is to be moved with compassion at others' sufferings. Who should not a person look up to for the alleviation of his fear – born misery if not to such a kindly lord? The consciousness of his sins makes him wail like an infant and fear grips him. He is, with the burdens of his own ignorance and evil, like an infant crying in the night, 'an infant crying for the light', 'and with no language but a cry'. For such a one, a total cry of despair is the only prayer he can make to the lord of compassion, Avalokitesvara, with the supplication: "Protect me, O Lord! save me from the consequences of my evil karma'.

आर्यमाकाशगर्भं च क्षितिगर्भं च भावतः।
सर्वान् महाकृपांश्चापि त्राणान्वेषी विरौम्यहम्।।५१।।

51. Seeking protection I cry out from my heart to the compassionate bodhisattvas like Ākāśagarbha and Kshitigarbha and all others.

यं दृष्ट्वैवं च संत्रस्ताः पलायन्ते चतुर्दिशम्।
यमदूतादयो दुष्टास्तं नमस्यामि वज्रिणम्।।५२।।

52. I bow to that Varjrapāni, the bodhisattva, seeing whom the messengers of yama and such others take to their heels out of sheer fright.

He cries out for protection to all the famous bodhisattvas as enumerated in this and the previous śloka. But, there are coutless others who may be unnamed. They too are addressed in the 'sarvān', i.e. all others who are not called by a name. (नामग्रहणे नो-दाहृताः). Thus, by name or

otherwise, he implores all the immortal sons of the Buddhas to afford him protection from fear.

In this śloka 'such others' (ādi) refers to beings like 'yakshas' and 'rākshasas' who too make themselves scarce like the messengers of death at the sight of bodhisattva Vajrapāni.

अतीत्य युष्मद्वचनं सांप्रतं भयदर्शनात्।
शरणं यामि वो भीतो भयं नाशयत द्रुतम्।।५३।।

53. Having transgressed your word I now, face to face with fear, seek your refuge. Frightened as I am, pray destroy my fear instantly.

When did he transgress the holy word of the masters? Probably during previous lives as well as this. Why face to face with fear? Out of a consciousness of the inevitable consequences of 'akuśla' karma performed, as unwholesome action inexorably leads to unwholesome results or 'anishta phala'. His own evil stares him in the face; his fear is real and palpable. Hence he seeks a quick or instantaneous ('druta') remedy by falling at the feet of the bodhisattvas capable of granting fearlessness ('abhaya').

इत्वरव्याधिभीतो ऽपि वैद्यवाक्यं न लङ्घ्येत्
किमु व्याधिशतैर्ग्रस्तश्चतुर्भिश्चतुरुत्तरैः।।५४।।

54. Even a person, afraid of a mild illness, cannot afford to transgress the word of the physician. What, then, to speak of a person suffering from a thousand diseases?

It is a very simple but cogent instance that Śāntideva

gives in this śloka. What patient, howsoever temporary his ailment, would dare disobey the instructions of his physician for fear of aggravating his malady? But here are people in the world suffering from diseased minds and they bother not to heed the words of the great physician, Lord Buddha. Nay, even their worldly existence is a disease by itself ('bhava – roga'). Lust, greed, hatred, jealousy, ego, – all these afflict the mortals in a thousand ways and still they have the tendency to completely ignore the teachings of the masters. Is not their plight really pitiable? Isn't their intrasigence suicidal?

एकेनापि यतः सर्वे जम्बुद्वीपगता नराः ।
नश्यन्ति येषां भैषज्यं सर्वदिक्षु न लभ्यते ।।५५।।
तत्र सर्वज्ञवैद्यस्य सर्वशल्यापहारिणः ।
वाक्यमुल्लंघयामीति धिग् मामत्यन्तमोहितम् ।।५६।।

55-56. If all the people inhabiting Jambudvīpa die of one of these diseases and a cure is not available in all the (four) directions, then fie on me, the deluded one, for transgressing the word of the all-knowing, all-curing phỵsician.

Probably Śāntideva has in mind here Kāśiraja-padmaka Jātaka, wherein it is narrated as follows:

Once in olden days the Lord, as a bodhisattva, was the king of Kaśi (Vārāṇasi) under the name of Padma. A deadly disease, spreading like an epidemic, was killing thousands of people in Jambudvīpa and they said to themselves: "Well, this ruler of ours, King Padma, is very compassionate and he will combat the ailment for our sake. We will speak our misery to him". So deciding they approached him and said. "Sir, this is our suffering even when we have a monarch like you." The king, unable to

see them suffer, called his physicians. The latter consulted their books and told the king about the only cure for the disease! Thus, this jātaka becomes symbolic of the 'bhava-roga' or the world as a disease. Jambudvīpa is one of the ancient names of the Indian subcontinent. It was considered as the central one of the seven continents surrounding the Meru mountain. It was so named either because of the abundance of 'jambu' trees growing in it or because of an enormous tree of mount Meru visible like a standard to the whole continent.

The Supreme Physician, the Buddha, is called 'sarva-shalyāpahārin', i,e. he who cures of all diseases, physical (kāyika) as well as mental (mānsika). How unfortunate of beings to ignore the advice of such a compassionate and never – failing physician!

अत्यप्रमत्तस्तिष्ठामि प्रपातेष्वितरेष्वपि ।
किमु योजनसाहस्रे प्रपाते दीर्घकालिके ।।५७।।

57. If I have to keep alert where face to face with even a small precipice, how much more of alert-mindedness is needed while facing a sheer drop of thousands of miles!

For fear of breaking one's bones or courting sure death, great alertness of mind is required while negotiating a hairpin bend or a precipice. What of life, then? It is all a precipice and the dangers inherent in trudging along the precipice of 'samsāra' are numerous. Any wrong step is likely to send a person hurtling down into the abyss of hells, – a drop of several kalpas in terms of time and thousands of miles in terms of space. Even if a person is blessed with a life – span of many kalpas, he has to die ultimately. Hence it is essential that alertness and restraint are practised at every step here in order to

obviate an ignominous fall into hells here-after.

अद्यैव मरणं नैति न युक्ता में सुखासिका।
अवश्यमेति सा वेला न भविष्याम्यहं यदा।।५८।।

58. It is not proper for me to enjoy myself thinking: 'Well, I am not going to die today'. For, the hour will inevitably arrive when I cease to be.

Those who believe in the epicurean philosophy of 'eat, drink and be merry' fail to register the fact of the inevitability of Death which must overtake the body sooner or later. Their self-deceit leads them from one carnal pleasure to another and, when death arrives, they depart empty-handed to hells, having laid by nothing for better deserts. So, death being inevitable, why not wake up to its reality right now instead of continuing to live in a foolish, make-believe palace of ignorance?

अभयं केन मे दत्तं निःसरिष्यामि वा कथम्।
अवश्यं न भविष्यामि कस्मान्मे सुस्थितं मनः।।५९।।

59. Who would grant me fearlessness so that I could wander about undeterred? When I do have to become naught (or cease to be), how can I be at peace with myself?

Peace or even – mindedness cannot be achieved as long as the fear of death hangs over the mind. It is the practice of dharma alone that can remove this fear. It is the word of the Tathāgāta alone that can teach dharma. Hence, all obeisance to Lord Buddha whose word alone can confer 'abhaya' or fearlessness.

पूर्वानुभूतनष्टेभ्यः किं मे सारमवस्थितम्।
येषु मेऽ भिनिविष्टेन गुरूणां लङ्घितं वचः।।६०।।

60. With past experiences destroyed what essence is left of them with me? But, my attachment or adherence to them made me (foolishly) transgress the words of the masters.

The terminated experiences of the past are things of the dead past now. Even then a person continues to hang on to them, cling to them and pays no heed to the tenets of wisdom as contained in the words of the Buddhas and the bodhisattvas.

जीवलोकमिमं त्यक्त्वा बन्धून् परिचितांस्तथा।
एकाकी क्वापि यास्यामि किं मे सर्वैः प्रियाप्रियैः।।६१।।

61. Leaving this world of beings as well as relatives and friends, I shall depart alone for the unknown somewhere. What use are to me friends or foes?

Alone one comes into the world and alone he leaves it. And, no one knows the destination one heads for after one's demise; the future is uncertain, dark, unknown. So, with the certainty of death here and the uncertainity of things here-after, one departs on the lonely voyage after death and friends and kinsmen are of no avail now to the be-draggled voyager.

इयमेव तु म चिन्ता युक्ता रात्रिंदिवं सदा।
अशुभान्नियतं दुःखं निःसरेयं ततः कथम्।।६२।।

62. Therefore my only worry night and day is as to

how I could overcome suffering which is the inevitable consequence of evil karma.

The very consciousness that akuśala karma leads to unhealthy results is the beginning of the seed of 'bodhi'. Such a consciousness sets a person a-thinking. His mind becomes occupied with the problem of first his own and then of universal suffering born of 'aśubha' or unwholesome actions. He is ready to take to the Path, to cultivate bodhichitta.

मया बालेन मूढेन यत् किंचित् पापमाचितम्।
प्रकृत्या यच्च सावद्यं प्रज्ञप्त्यावद्यमेव च।।६३।।

तत्सर्वं देशयाम्येष नाथानामग्रतः स्थितः।
कृताञ्जलिर्दुःखभीतः प्रणिपत्य मुहुर्मुहुः।।६४।।

अत्ययमत्ययत्वेन प्रतिगृह्णन्तु नायकाः।
न भद्रकमिदं नाथा न कर्तव्यं पुनर्मया।।६५।।

63-64-65. Out of foolishness or ignorance whatever sin I committed either under compulsion of my own nature or through transgression (of the Master's word), here do I confess it all in the presence of the Lords by falling prostrate again and again and with folded hands, scared of suffering as I am.

May the Lords accept these extremely harmful acts of mine as frankly confessed by me. And, as they are not good, I shall certainly not repeat them.

The confession ends here in a spirit of total supplication before the 'nāthas', the Lords of the world – the

Buddha and the bodhisattvas. He makes a clean breast of the evil acts he may have committed out of ignorance or foolishness or even deliberate compulsions of habit through body ('kāyena'), mind ('mansā') and speech ('vāchā). He may have acted in total disregard of the teachings as well. As he is now mortally afraid of his fate, he is nervous. That is why he is imploring the Great Lords with folded hands by again and again falling at their feet. He pleads for mercy from the compassionate ones, requesting them to accept him as he is, – along with his load of sins, promising to refrain from evil in future. Could surrender be more absolute or total? And, what is 'abhadraka karma?' The commentator says: that which is not acceptable to the good lord and is unholy, ignoble, unwholesome karma.

III – Bodhichitta – parigrah

ACCEPTANCE OF BODHICHITTA

अपायदुःखविश्रामं सर्वसत्त्वैः कृतं शुभम्।
अनुमोदे प्रमोदेन सुखं तिष्ठन्तु दुःखिताः ।।१ ।।

1. I feel happy with joy in the virtue that relieves from suffering all beings in unhappy states (like hells etc.). May these suffering ones dwell in joy.

Śāntideva now proceeds to elaborate virtue or 'punya'.

There are those who suffer untold miseries in various hells. When these unfortunate ones, tired of their sins and sufferings, start practising virtue, it becomes a matter of joy for the bodhisattva as these beings too start attaining happiness as the fruit of meritorious conduct. This joy or happiness is three-fold: bodily, mental and oral. Bodily joy is indicated by such signs as horripilation ('roma-harsh'), tears ('ashrupāta) and body-trembling (gātānukampana'); mental by a pervading sense of calm equilibrium that over-powers the mind; oral when, through speech, words of joy and expressions of delight involuntarily escape the lips. Śāntideva prays that may those who are suffering the tortures of hell attain happiness through the practice of merit or virtue.

संसारदुःखनिर्मोक्षमनुमोदे शरीरिणाम्।
बोधिसत्त्वत्वबुद्धत्वमनुमोदे च तायिनाम्।।२ ।।

2. I rejoice in that virtue which recommends release from the sufferings of cyclic existence. I am happy in the virtue that attends bodhisattva-hood, Buddha-hood and those who have carved their own path to enlightenment.

Here the author speaks of the three types of bodhi or 'bodhi-traiya': that is, 'Śrāvaka-bodhi' or 'pratyéka-bodhi', bodhisattva or Buddha-hood and 'tāyinām' or those who preach the path they themselves have attained. These latter are defined स्वाधिगत-मार्गदेशकानाम्। All these three are paths of virtue and their practice leads to merit or 'punya'. To the extent they teach the method of reducing human suffering in order to lessen the sorrows of sam-sāra they become instrumental in conferring joy on 'sattvas'.

चित्तोत्पादसमुद्रांश्च सर्वसत्त्वसुखावहान्।
सर्वसत्त्वहिताधाननुमोदे च शासिनाम्।।३।।

3. I rejoice in the enlightenment of the Masters (the bodhisattvas) who are the oceans of the awakening mind, who carry the burden of all beingś happiṇess and who are the generators of good for all beings.

The bodhisattvas are here called 'śāsinah' (rulers or masters) because they possess 'buddhatva' or buddha-hood and, being so elevated, it is in their very nature to guide, instruct and rule other beings as their leaders or masters. They are the oceans of the awakening mind because, like the inexhaustible ocean, they are constantly, comprehensively and every moment engaged in generat-ing the clouds of enlightenment or bodhi which, in turn, produce the welcome rain of punya to assuage the heat

of samsāric suffering. They possess in a predominant manner the quality of humility which enables them to carry on their shoulders every body-else's cross. Thus they become the source of happiness for all sentient beings.

सर्वासु दिक्षु संबुद्धान् प्रार्थयामि कृताञ्जलिः ।
धर्मप्रदीपं कुर्वन्तु मोहाद्दुःखप्रपातिनाम् । ।४ । ।

4. I pray with folded hands to all the Buddhas in all the directions that they may light the lamp of dharma for beings hurled in sufferings owing to their delusion.

Beings, by and large, are suffering from attachment and delusions. They are confused and bewildered by the complexities of cyclic existence. Surrounded by the gloom of ignorance, they are unable to discriminate between 'mārga' and 'a-mārga', the path and the non-path, the right and the wrong path. Therefore they need the guiding light of a lamp. Such a lamp is the lamp of 'dharma-deśanā' or the inculcation and expounding of dharma. Only dharma can enable them to discriminate between good and evil, between 'kuśala' and 'akuśala.'

निर्वातुकामांश्च जिनान् याचयामि कृताञ्जलिः ।
कल्पाननन्तांस्तिष्ठन्तु मा भूदन्धमिदं जगत् । ।५ । ।

5. With folded hands I beg of the jinas who are desirous of entering 'nirvāṇa' that they may tarry for countless aeons lest this world should remain plunged in darkness forever.

The Jinas are the Conquerors who by virtue of their

austere conduct, practised according to their vows, are both deserving and desirous of entering 'nirvāṇa' or the state of personal release. But, prays the author, they should postpone their intention to do so for an indefinite period for the sake of alleviating the misery of sentient beings plunged into the long and dark night of ignorance. Let them not, in consonance with the Mahāyāna vow, enter nirvāna till every tear is wiped from every eye, till every 'sattva' is rescued, re-deemed.

एवं सर्वमिदं कृत्वा यन्मयासादितं शुभम्।
तेन स्यां सर्वसत्त्वानां सर्वदुःखप्रशान्तिकृत्।।६।।

6. Thus with the merit collected by me in all this manner, may I become capable of assuaging the sufferings of all beings.

What does 'sarvamidama' or 'all this' in the sloka refer to? It refers to the merit collected by the aspirant, Śāntideva, through 'puja ('worship), 'pāp-déśanā' (confession of evil) and 'punyānumodama' (commendation of virtue). Even this little, it is hoped, may lead him to do his bit in reducing suffering.

ग्लानानामस्मि भैषज्यं भवेयं वैद्य एव च।
तदुपस्थायकश्चैव यावद् रोगापुनर्भवः।।७।।

7. May I become the medicine for those afflicted with disease as also be their tending nurse and their physician so that there is no recurrence of their disease.

He now wants to devote himself heart and soul to the task of ameliorating suffering by taking upon himself the

triple responsibility of the physician, the nurse, the medicine. His effort would be so thorough and dedicated that the malady will be totally wiped out and everybody completely immunised from any re-crudescense of the trouble.

क्षुत्पिपासाव्यथां हन्यामन्नपानप्रवर्षणैः ।
दुर्भिक्षान्तरकल्पेषु भवेयं पानभोजनम् ।।८।।

8. May I destroy hunger and thirst by an unending rain of food and drinks. May I myself become food and drink for beings during an interval of famine.

For those suffering from the pangs of hunger and thirst, the bodhisattva wishes to provide food and drinks in abundance. Besides the prospect of unfed or underfed people in normal times, there may occur an occasional calamity in the form of an over-all famine in the country when people may resort even to cannibalistic methods of sustenance. In an emergency like that the bodhisattva does not hesitate to offer his own body as food for the hungry.

दरिद्राणां च सत्त्वानां निधिः स्यामहमक्षयः ।
नानोपकरणाकारैरुपतिष्ठेयमग्रतः ।।९।।

9. May I become an inexhaustible treasure (of things) for poor beings. May I myself stand in front of those needy beings with the capacity to fulfill all their various needs.

Like an inexhaustible treasure trove he wants to generously go on offering things to the poor and the needy in

accordance with their various requirements like 'śayana' (sleeping-bed), 'āsana' (seat) 'vasana' (clothing); 'bhojana' (food), 'ābharaṇa' (ornaments). 'vilépana' (ointments) etc. If even these do not suffice, he is prepared to offer his body itself as a morsel. The Vajradhwaja sutra speaks of such 'parināmanā' or self-dedication in these words: May I become the saviour of all beings by freeing them from all kleśas; may I become the refuge of all beings by protecting them from all fear; may I become the 'gati' or possibility of all beings by roaming all over the earth; may I become the accessibility of all beings for affording them all welfare; may I become the light of all beings by making them aware of illumined knowledge; may I become a meteor for all beings by removing the darkness of ignorance. Now, this dedication is not merely oral but practical. It is the 'parināmana' of a determined, glad and joyous mind, a friendly helpful and warm mind, a loving, kindly and compassionate mind.

आत्मभावांस्तथा भोगान् सर्वन्त्रयध्वगतं शुभम्।
निरपेक्षस्त्यजाम्येष सर्वसत्त्वार्थसिद्धये।।१०।।

10. I do herby give up all my enjoyments and merits of the past, the present and the future without (feeling) any sense of loss for the benefit of all beings.

What are these objects of enjoyment? They are such as 'haya' (horses), 'gaja' (elephants), 'ratha' (chariots), 'prāsāda' (palaces), 'āshraya' (shelter), 'srga' (incense), 'chandana' (sandal), 'vastra' (clothes), 'ābharnaka' (ornaments) etc; – objects accumulated through 'dāna' (charity) – 'śila' (conduct). While surrendering all these fruits of meritorious actions voluntarily, there is no feeling of loss, even though these are the earnings of 'traiyadhr-', i,e. of the three times: past, present and future. The

question may arise as to how it is possible to give away even that which one may accumulate in the future. This is done through the practice of detachment without concern for the fruit of actions performed and by completely cleansing ourselves of desire. What a determined resolve to take to the path of bodhi!

सर्वत्यागश्च निर्वाणं निर्वाणार्थि च मे मनः।
त्यक्तव्यं चेन्मया सर्वं वरं सत्त्वेषु दीयताम्।।११।।

11. Nirvāna is total renunciation and my mind seeks nirvāna. If I have to renounce all, it is better given away for the (good of) beings.

Who does not want nirvāna or release from the cycle of birth and death? And the achievement of nirvāna is possible only through total detachment, absolute renunciation, complete self-effacement. The disappearance or absence of all thought of self is defined as 'moksha' or emancipation, – nirvāṇa. With this kind of release as the goal, everything else has to be forsaken, sacrificed. Then, why not give up all and give away everything right now for the good of beings? Death itself snatches away everything. Why not, before that hour arrives, give yourself away to actions that may help others and lessen their suffering, efface their sorrow? There is no use laying by things for selfish ends, because only self-less action can lead to nirvāṇa.

यश्चासुखीकृतश्चात्मा मयायं सर्वदेहिनाम्।
घ्नन्तु निन्दन्तु वा नित्यमाकिरन्तु च पांसुभिः।।१२।।
क्रीडन्तु मम कायेन हसन्तु विलसन्तु च।
दत्तस्तेभ्यो मया कायश्चिन्तया किं ममानया।।१३।।

12-13. When I have completely dedicated myself to the happiness of others, let them kill me, upbraid me or constantly heap me over with dust. They may play with my body, laugh over it and sport with it. Having once given away my body to them, why should there be any worry for me?

Now, total renunciation comes from total detachment. Once the decision is made to consign yourself wholly to the good of others, no thought of the self should enter the mind. Feelings like hurt, insult and injury should have no meaning. Let others, for whose happiness you have vowed to sacrifice your own self, beat you with a stick, let them criticize you with stinging words, let them hurl clouds of dust and dirt on you or denigrate you in a hundred other ways. Nothing should deflect you, nothing should disturb you because nothing of that which was yours now belongs to you and the happiness of those .others to whom you have vowed your earthly existence is the sole aim of this earthly tabernacle, your body.

The above expostulation of Śāntideva reminds one of the several ślokas in the second chapter of the Bhagvad-gitā wherein the qualities of a 'sthitāprajna' (a man of staid intellect) are detailed: he whose mind is free from anxiety amid pains, indifferent amid joy, free from passion, fear and anger, is called a sage of stable mind; he who on everyside is without attachments, – whatever fair or foul may happen –, who neither likes nor dislikes, – of such a one the understanding is well-poised.

The commentator, Prjnākarmati, also says: किं मम समविषम चिन्ता ?

कारयन्तु च कर्माणि यानि तेषा सुखावहम्।
अनर्थः कस्यचिन्मा भून्मामालम्ब्य कदाचन।।१४।।

14. Let them do anything (to my body) only if it provides them happiness. Never may ill befall anybody after being so dependent on me.

May no calamity befall them for whose sake his body has been so dedicated and in such a selfless manner. Let their lot be only ever-increasing happiness and his own only sacrifice self-imposed with all its attendant inconveniences. There can be no deviation from his high resolve.

येषां क्रुद्धाप्रसन्ना वा मामालम्ब्य मतिर्भवेत्।
तेषां स एव हेतुः स्यान्नित्यं सर्वेष्टसिद्धये।।१५।।

15. If the mind of those who hold me as a support becomes unhappy or angry, may that (i,e. their state of unhappiness) always become the cause of the realisation of all their desires.

Let ever the anger of your detractors against you become a source of happiness to them and may they, even through that state, realise all their purpose, such as 'ātma-prābhyudaya-niśreyānsa! or self-glorification and welfare. Bhagwan Sri Satya Sai Baba once said: "Even when people detract and denigrate me. I feel happy for that at least affords them happiness or ānanda".

अभ्याख्यास्यन्ति मां ये च ये चान्ये ऽप्यपकारिणः।
उत्प्रासकास्तथान्ये वा सर्वे स्युर्बोधिभागिनः।।१६।।

16. May all those who will malign me or do me ill

or ridicule me or be sweet or indifferent to me,
become the recepients of bodhi.

There may be those who will try to tarnish your reputation through false imputations and slanderous mud-slinging; there may be others who do not hesitate from actually inflicting bodily and mental pain; still there may be others who take delight in ridiculing you or are rather happy to be just indifferent and unconcerned at your discomfiture. May even all these receive the benefits of your 'buddhatva' or vows of practising the bodhi-way.

May they too attain the fruits of bodhi.

अनाथानामहं नाथः सार्थवाहश्च यायिनाम्।
पारेप्सूनां च नौभूतः सेतुः संक्रम एव च।।१७।।

17. (May I become) the protector of the helpless, and a guide to all travellers on the Path, a boat, a bridge for all those desirous of crossing (the ocean of smasāra).

Continuing his 'parināmanā', Śantideva prays that he may become the protector of the destitute and the helpless, may serve as a helpful guide directing the beings to the road of righteousness, may act as a boat for those desirous of crossing the ocean of conditioned existence and also be like a bridge over the streams of petty worries of life. The similes are very apt as all these – the protector, the guide, the boat, the bridge are selfless, voluntary agencies for the welfare of others.

दीपार्थिनामहं दीपः शय्या शय्यार्थिनामहम्।
दासार्थिनामहं दासो भवेयं सर्वदेहिनाम्।।१८।।

18. May I become a lamp for a being in need of a lamp, a bed for those seeking a bed, and a servant for those requiring a slave.

Most people are steeped in the darkness of ignorance. They need the lamp of bodhi to illumine their path by dispelling the gloom of 'samsāra' from around them. Life's journey is a tortuous one, strewn with all manner of pitfalls, temptations and enticements. It has great ups and downs. It is a bodhi-enriched mind alone that can provide beings with a safe conduct during and a comfortable respite after their tiresome earthly day. Also, like sick people, suffering from the chronic ills of a cyclic existence, they need bed-rest which only a man of bodhi can provide. They also need someone to minister to their needs like a domestic servant. Only a person pursuing the self-effacing vows of bodhisattvacharyā can cater to their requirements. All these roles Śāntideva would fain perform.

चिन्तामणिर्भद्रघटः सिद्धविद्या महौषधिः ।
भवेयं कल्पवृक्षश्च कामधेनुश्च देहिनाम् ।।१९।।

19. May I become the wish-fulfilling gem, the miracle urn, a 'sidha-mantra', a panacea (for all ills), the wish-fulfilling tree and the wish-fulfilling cow for (the benefit of) all beings.

The wish-fulfilling gem or 'cintāmaṇi' gives the desired ('cintta') object. The 'bhadraghata' or the miracle urn is a receptacle which can yield whatever article one desires as soon as one puts one's hand in it; a 'sidha-mantra' is a tantric incantation capable of granting all boons; a 'mahoshadhi' is the panacea which can cure all diseases. It is defined as यदेकैव सर्वोपद्रवपीड़ा प्रशमन हेतुः! The 'kalpav-

riksha' is कल्पितार्थसंपादको वृक्षः, i,e. a tree which yields the desired fruit. The 'Kāmadhenu' is defined as one from whom वांच्छितदोहं दुह्यते। the desired boon is milked. She is the mythical cow of Vasishta Riśi, the cow of plenty. It is the bodhisattva's vow to be like all these so that he can confer the desired boons on all who ask.

पृथिव्यादीनि भूतानि निःशेषाकाशवासिनाम्।
सत्त्वानामप्रमेयाणां यथा भोगान्यनेकधा।।२०।।
एवमाकाशनिष्ठस्य सत्त्वधातोरनेकधा।
भवेयमुपजीव्योऽहं यावत्सर्वे न निर्वृताः।।२१।।

20-21. As the great Elements like earth sustain the life of myriads of creatures on the earth and in the sky so may I be the sustenance of numberless beings.

May I thus become the source of sustenance for all kinds of beings in all realms of space till they are all released from suffering.

All physical life is sustained by the four great Elements, which are Earth, Water, Fire and Wind. (The Hindu tradition adds a fifth element to these – space). These are the 'mahābhutas'. Wherever life exists or is preserved on earth, in space or on sea, it is the judicious conglomeration of these elements that is responsible for it. In the same way does 'Śāntideva wish to become an object of life – sustenance for all beings till each one of them finds release from 'samsāra' with all its attendant dukha: The renouncing of the 'ātma-bhāva' or self-thought in toto is the very acme of bodhi attainment. This kind of 'dāna' or giving away has been expounded at length in 'Śhikśā-smuchaya'. It is said in the 'Bodhisattva-pratimoksha-sutra': "O Shariputra! the bodhisattva generates in

respect of all phenomena an idẹa of otherness and not of self, for ownership or attachment is his greatest fear. The bodhisattvas, O Shāriputra! are, therefore, called 'cittaśurāh' or brave of mind. The bodhisattva gives up his hands, his feet, his nose, his head, his limbs and organs, in fact his all."

It is stated in Nārāyana-pariprichha: "The bodhisattva should not accept an object it cannot renounce. He should address himself thus, – 'I give up this thought of the self for the sake of all beings even before external objects come to me.'

The Akshyamati-sutra speaks in the same vein: "This body of mine has to be consigned to others' well-being. Just as the Four great Elements – the earth-dhātu, the water-dhātu, the fire-dhātu 'and the wind-dhātu provide a lot of good things in various ways for the happiness of beings so may I offer in many ways joy and comfort to beings with this four-great-elements born body of mine." In fact, the bodhisattva vow enjoins on a person to become 'sva-sukha-nirpāksha' or indifferent to one's own happiness and 'para-dukha-dukhi' or co-sufferer in others' suffering.

यथा गृहीतं सुगतैर्बोधिचित्तं पुरातनैः ।
ते बोधिसत्त्वशिक्षायामनुपूर्व्या यथा स्थिताः ।।२२ ।।
तद्वदुत्पादयाम्येष बोधिचित्तं जगद्धिते ।
तद्वदेव च ताः शिक्षाः शिक्षिष्यामि यथाक्रमम् ।।२३ ।।

22-23. Just as the ancient sugatas attained the bodhichitta and just as they remained constantly established in the practices of bodhisattva-hood, so do I cultivate this bodhichitta for the good of the world and

so too shall I learn those practices in proper order.

How did the ancient sugatas attain bodhi-chitta? By destroying all illusion or āvarna and arriving at the stage of 'sarva-dharma nisvabhāvatā' or non-phenomenal aspect of all phenomena. 'I should become enlightened in order to give happiness to all beings', – keeping such a resolve in the mind, one should tread the path trodden by the ancient masters. Like-wise, Śāntideva makes the resolve to pursue bodhisattva teachings properly for generating bodhichitta.

एवं गृहीत्वा मतिमान् बोधिचित्तं प्रसादतः ।
पुनः पृष्ठस्य पुष्ट्यर्थं चित्तमेवं प्रहर्षयेत् ।।२४।।

24-33. So, blissfully holding on to the awakened mind, the wise, in order to further strengthen it, should rejoice in the following manner:-

अद्य मे सफलं जन्म सुलब्धो मानुषो भवः ।
अद्य बुद्धकुले जातो बुद्धपुत्रोऽस्मि सांप्रतम् ।।२५।।

Today my life has borne fruit, having been happily blessed with this (state of) human existence. Today, born in the family of the Buddhas, I am now a son of Buddha.

तथाधुना मया कार्यं स्वकुलोचितकारिणाम् ।
निर्मलस्य कुलस्यास्य कलङ्को न भवेद्यथा ।।२६।।

Therefore, from now onwards, only actions

behoving my family should be performed by me so that no stigma comes to this un-sullied family (of mine).

अन्धः संकारकूटेभ्यो यथा रत्नमवाप्नुयात्।
तथा कथंचिदप्येतद् बोधिचित्तं ममोदितम्।।२७।।

This bodhichitta has arisen in me somehow (by chance) like a blind man finding a precious gem in a heap of dust.

जगन्मृत्युविनाशाय जातमेतद्रसायनम्।
जगद्दारिद्र्यशमनं निधानमिदमक्षयम्।।२८।।

It is the panacea created for destroying Death in this world and an inexhaustible treasure for eradicating all penury of the world.

जगद्व्याधिप्रशमनं भैषज्यमिदमुत्तमम्।
भवाध्वभ्रमणश्रान्तजगद्विश्रामपादपः।।२९।।

It is the supreme medicine for curing the disease called 'jagata' or worldly existence (samsāra), and it is a tree to rest under for a world tired with wandering on the road of cyclic existence.

दुर्गत्युत्तरणे सेतुः सामान्यः सर्वयायिनाम्।
जगत्कलेशोष्मशमन उदितश्चित्तचंद्रमाः।।३०।।

It is the common bridge for crossing over

'durgati' or miserable existence, a moon arisen to calm down disturbed conceptions or kleśas of the world.

जगदज्ञानतिमिरप्रोत्सारणमहारविः ।
सद्धर्मक्षीरमथनान्नवनीतं समुत्त्थितम् । ।३१ । ।

It is the great sun that removes the darkness of life's ignorance, the butter churned from the milk of noble dharma.

सुखभोगबुभुक्षितस्य वा जनसार्थस्य भवाध्वचारिणः ।
सुखसत्रमिदं ह्युपस्थितं सकलाभ्यागतसत्त्वतर्पणम् । ।३२ । ।

For those who are hungry of happiness and travellers on the path of conditioned existence, it is a mound (heap) of joy capable of propitiating all or appeasing all guests (travellers).

जगदद्य निमन्त्रितं मया सुगतत्वेन सुखेन चान्तरा ।
पुरतः खलु सर्वतायिनामभिनन्दस्तु सुरासुरादयः । ।३३ । ।

Today, the world is invited by me to this feast of noble joy in the presence of all the protectors. May all gods and demons feel happy.

IV – Bodhichittāpramāda

PERSEVERANCE IN BODHICHITTA.

एवं गृहीत्वा सुदृढं बोधिचित्तं जिनात्मजः ।
शिक्षानतिक्रमे यत्नं कुर्यान्नित्यमतन्द्रितः ।।१ ।।

1. The son of a conqueror, holding on to the bodhichitta firmly, should always make an effort without any laziness, not to transgress the teachings.

The 'jinātmja' referred to in this opening verse is no other than the poet himself having ascribed that role to himself in the last chapter by virtue of his belonging to 'buddha-kula' or the Buddha family (verse 25): "Born in the Buddha family I am now the Buddha's son." As such, he is now duty – bound to adhere to the 'kula-dharma' or the family norms of conduct. This is possible by firmly sticking on to bodhichitta through practices and means which can enable him to continue on the chosen path. He must follow the teachings to the letter, be constant in his 'sādhanā' or practice and allow no deviation, sloth or delinquency in conduct.

सहसा यत्समारब्धं सम्यग्यदविचारितम् ।
तत्र कुर्यान्नवेत्येवं प्रतिज्ञायापि युज्यते ।।२ ।।

2. That which is started on an impulse or without due deliberation should never be acted upon

even if (it has been) promised on oath.

'Viveka' or the faculty of discrimination is man's proper tool for judging the propriety or otherwise of his actions. He can analyse and assess, weigh the pros and cons. Nothing should be done on an impulse or a sudden spurt of emotion; nothing should be started recklessly on the spur of the moment. Even if something has been promised in a moment of weakness on an earlier occasion it should not be executed nor precipitated into performance before it is subjected to the process of deliberation through 'viveka'. Only this can assure the performance of 'kusāla karma' as distinguished from 'akusāla karma'.

विचारितं तु यद् बुद्धैर्महाप्राज्ञैश्च तत्सुतैः ।
मयापि च यथाशक्ति तत्र किं परिलम्ब्यते ।।३ ।।

3. A course of action which has been well-pondered over by the Buddhas and their supremely wise sons, or even by myself to the best of my capacity, — why any procrastination in (pursuing) that (course)?

The word of the Buddhas is the highest authority to weigh the wholesomeness or otherwise of a proposed course of action, because they arrived at their conclusions after a long and arduous process of heart – searching and mind – churning. The sights of disease, old age and death so touched the heart of young Sidhārtha that a chain of thoughts started in his mind leading him to the wellknown conclusions he arrived at as the Enlightened One. This is an epic tale of a well – pondering mind reaching the apex of bodhi. The same is true of bodhisattvas, the conqueror's spiritual sons. Not only that; each individual, being endowed with the faculty of discrimination,

can also be his own lamp to an extent. It was not for nothing that Lord Buddha uttered that famous and final injunction to Ananda: 'ātma-dipo bhava' — be your own lamp. Thus convinced of the propriety of one's conduct, one need never be dilatory in the execution of an avowed aim. Instead, it should be pursued with vigour and zeal.

यदि चैवं प्रतिज्ञाय साधयेयं न कर्मणा।
एतान् सर्वान् विसंवाद्य का गतिर्मे भविष्यति।।४।।

4. What will be my fate if, having taken such a vow, I do not practise it in action but, instead, deceive everybody?

Dharma is nothing if not practical conduct. The very derivative meaning of the word is: 'that which is accepted or embraced as daily conduct-dhāriyatè iti dharma'. If it does not burn, it is no fire; if it does not wet, it is no water. In fact, all that is basic to our conduct is dharma. Not just a code of conduct but conduct itself. Therefore, those who take their vows but do not practise them are mere hypocrites. They deceive the world alright but deceive themselves too and pave their own path to damnation. Śāntideva, aware of the implication of taking religous vows, exhorts that they must be practised with perseverance.

मनसा चिन्तयित्वापि यो न दद्यात्पुनर्नरः।
स प्रेतो भवतीत्युक्तमल्पमात्रेऽपि वस्तुनि।।५।।

5. It has been said even in respect of a small thing that if a person does not give it away having vowed to do so, he becomes a 'preta' or a hungry ghost.

If a person vows to give away something as charity but does not translate his promise or plighted word into practice, howsoever insignificant the avowed object, he is guilty of wilful breach of faith with himself as well as with the contemplated subject of his charity. The scriptures say that such an eater of conscience forfeits his claim to a human re-birth. Instead, he becomes a hungry ghost or a 'preta'. The Sanskrit word 'preta' means 'the spirit of a dead person especially before the obsequies are performed'. In a wider sense, it signifies such spirits as remain dis-embodied for long periods and hover about as evil – prone, hungry ghosts to suffer their unenviable existence which their own 'akusāla' conduct has brought on them. 'Preta-yōni' is one of the lower levels of existence into which beings of despicable conduct are cast.

किमुतानुत्तरं सौख्यमुच्चैरुद्घुष्य भावतः ।
जगत् सर्वं विसंवाद्य का गतिर्मे भविष्यति ।।६ ।।

6. What shall then be my fate if, by deceiving everybody, I do not fulfil my vow of affording unsurpassed bliss to beings after having spoken it in thought?

Once a person vows to take to the path of bodhi, of righteousness and compassion, his total commitment to others' happiness becomes his sole modus operandi in all his actions. To afford unsurpassed joy to others, to offer them the bliss of un-sullied 'ānanda' or 'anuttara saukhyama', – these alone provide him with an in-effable peace of mind. To make such a noble vow is not as noble as to execute it into action, into practical conduct. Fie on one who shies away from his own commitment. He may even be deserving of something worse than the realm of hungry ghosts or 'pretas'.

वेत्ति सर्वज्ञ एवैतामचिन्त्यां कर्मणो गतिम्।
यद् बोधिचित्तत्यागे ऽपि मोचयत्येव ताम् नरान्। ।७।।

7. Only the omniscient (Buddha) knows the consequence of the karma of these unthinkable ones, for he gives release to even persons who have given up the bodhichitta.

Lord Buddha is all-knowing. His 'mahā-karunā' embraces all beings. Therefore he pardons even those who have strayed from the path of bodhi and given up the awakening mind out of their incapacity to pursue the goal. However, this unusual and extraordinary prerogative is only Lord Buddha's; ordinary mortals cannot comprehend its sweeping embrace nor can they guage as to the final dispensation about the actions of those who err. Buddha the omniscient alone knows each being inside out as also his past, present and future.

बोधिसत्त्वस्य तेनैवं सर्वापत्तिर्गरीयसी।
यस्मादापद्यमानोऽसौ सर्वसत्त्वार्थहानिकृत्। ।८।।

8. Therefore, for a bodhisattva, this is the biggest misfortune which, if it befalls, can be the cause of great harm for all beings.

What was hinted at in the previous 'śloka' was an exceptional circumstance. The case of a person who has taken the bodhisattva vow is entirely different. He can ill – afford to deviate from the path much less to abandon it. His downfall is not merely his but it implies poor luck for all beings for whose benefit his very breath is avowed. Hence, having once taken to the practising of 'bodhisattva – caryā', there can be no looking back.

योऽप्यन्यः क्षणमप्यस्य पुण्यविघ्नं करिष्यति।
तस्य दुर्गतिपर्यन्तो नास्ति सत्वार्थघातिनः।।९।।

9. Whosoever else also hinders his (i.e., a bodhisattva's) noble deeds even for a moment his evil fate will be abundant as one (guilty of) destroying the welfare of beings.

The bodhisattva's vow is very sacrosanct as it is linked with the welfare of beings. He is born and he lives not for himself but for others. Any person who impedes his path is guilty of obstructing the welfare of millions of beings and, therefore, deserves absolute damnation, lower realms of birth and consignment to various hells. Therefore, whereas it is important that a bodhisattva faithfully stick to his vows, it is equally important that others do not obstruct his work.

एकस्यापि हि सत्त्वस्य हितं हत्वा हतो भवेत्।
अशेषाकाशपर्यन्तवासिनां किमु देहिनाम्।।१०।।

10. A person is ruined even by marring the welfare of one being; what then of him who destroys the welfare of countless beings dwelling up to the endless expanse of space?

Nobody can cause pain to another except on pain of facing retributive punishment for his indiscretion. If this is the law in individual cases how much more would be the guilt of a person baulking millions of beïngs of their joy which they are likely to receive from a boddhisattva. A person who hinders the work of a bodhisattva is guilty of gross misconduct. In Prāsanti-vinischaya prathiharya sutra it is said: "Should one person steal the possessions of and kill every being in the world and should another obstruct the slightest virtue of a bodhisattva, such as that

of giving a morsel of food to an animal, the evil of the latter would be incalculably greater than that of the former."

एवमापत्तिबलतो बोधिचित्तबलेन च।
दोलायमानः संसारे भूमिप्राप्तौ चिरायते।।११।।

11. Thus, revolving between the force of the awakening mind and the pull of the falling mind, one oscillates in cyclic existence and one's attainment of the level (of a bodhisattva) is delayed.

As one starts on the path of spiritual sādhanā or bodhicharyā one swings and revolves between two opposing pulls. Whereas the force of bodhichitta or the awakening mind bolsters him up, the dead weight of material desires pulls him downward into the abysmal sea of samsāra. As a consequence he continues the rounds of cyclic existence and his upward ascent to bodhisattva – hood through various steps or 'bhumis' is delayed. What are these bhumis or levels? They are the ten graded steps of the staircase that leads to the final stage – 'bodhisattva – pada'. These ten steps or stages are as under:-

'Muditā' in which is born the urge for 'sambodhi,' and the awakening mind is generated. 'Mahā karunā' is born in the heart and the aspirant undertakes the observance of the ten vows specified for the purpose.

'Vimalā,' in which the aspirant endeavours to remove the ten kinds of faults or 'doshas' as relating to body, speech and mind. The practice of 'sīla-pārmitā' is its most essential component.

'Prabhākari', in which, through the practice of 'dhairya – parmita', the aspirant overcomes material desires and sensual pleasures and looks on all objects as 'anitya'.

'archismati', in which the aspirant practices the 'ashtangika – mārga', develops detachment and cultivates kindness and fellow – feeling. It involves emphasis on the practice of vēērya' – pārmitā.

'sudurjaya', in which is practised equanimity of mind which leads to renunciation. Here the practice of 'dhyāna—pārmitā is important.

'abhimukti', in which an awarness of void or 'sunyatā' commences and is accompained by feelings of total compassion for beings.

'doorangamā' in which the aspirant enters the all – knowing stage and, like an expert sailor, steers his canoe safe over turbulent waters.

'achalā', in which a total awareness of the 'nissva-bhāvatā' of all phenomenon is attained.

'Sādhumati', in which the aspirant preaches the dharma for the welfare of all beings through the four-fold method of elucidating the meanings of words, elucidating dharma, grammatical analysis and ready expositions of the subject.

'dharma-megha', also called 'abhisheka', in which the bodhisattva-hood's final stage is reached and 'buddhattva' is firmly established in him like 'abhisheka' of a prince for his father's throne.

तस्माद्यथाप्रतिज्ञातं साधनीयं मयादरात्।
नाद्य चेत् क्रियते यत्नस्तलेनास्मि तलं गतः ।।१२ ।।

12. Therefore, whatever has been vowed by me should be sincerely practised. If the effort is not made by me today I (am doomed to) sink from lower to lower levels.

The stress here is on the need for practising the vows undertaken. This aspect is very important in Mahāyanā. The jataka tales and similar others like 'The Sutra of the wise and the Foolish' are replete with stories of monks, laymen and bodhisattvas who stuck to their vows in the face of heavy odds or even at the cost of their lives. This stead-fastness earned them great merit in later lives. On the contrary, the abandonment of vows undertaken leads to a fall into lower realms of existence. A Brahmin, who forsook his Buddhist vow of eating no meals at night, was reborn as a nāga.

अप्रमेया गता बुद्धाः सर्वसत्त्वगवेषकाः।
नैषामहं स्वदोषेण चिकित्सागोचरं गतः ।।१३ ।।

13. Countless have been the Buddhas seeking the welfare of all beings, but I could never come within the ambit of their care because of my own faults.

अद्यापि चेत्तथैव स्यां यथैवाहं पुनः पुनः।
दुर्गतिव्याधिमरणच्छेदभेदाद्यवाप्नुयाम् ।।१४ ।।

14. If I continue to be even today what I was, I shall be destined to meet the fate of sufferings (in realms of hell) through disease, death, dis-

memberment, and disintegration etc.

कदा तथागतोत्पादं श्रद्धां मानुष्यमेव च।
कुशलाभ्यासयोग्यत्वमेवं लप्स्ये ऽति दुर्लभम्।।१५।।

15. How shall I then attain that which is difficult to attain – the generation of the 'tathata', faith, human form and the ability to cultivate wholesome practice?

The important thing is to adhere to one's vows, otherwise the journey through cyclic existence will continue unabated, and the compassionate Buddha's mercy will also not embrace such an ill – starred person,. Having missed it in previous lives Śāntideva wants to ensure that he does not miss it now lest he is again cast into all kinds of hell – tortures. It is only by practising his vows that he can cultivate an awareness of the 'tathāgata' aspect of things or their 'such-ness', develop faith in the path and amass the abilitiy of performing wholesome actions – all of which are essential 'sādhanās'.

आरोग्यं दिवसं चेदं सभक्तं निरुपद्रवम्।
आयुः क्षणं विसंवादि कायोपचितकोपमः।।१६।।

16. Presently I may be full of health, well-fed, without affliction; but life is momentary and illusive and the body is like an object on a brief moment's loan.

नहीदृशैर्मच्चरितैर्मानुष्यं लभ्यते पुनः।
अलभ्यमाने मानुष्ये पापमेव कुतः शुभम्।।१७।।

17. Nor is this human form attainable again

through such (unwholesome) acts of mine. In the absence of the human form (i.e. without a human birth) only evil acts are performed. Whence merit, then?

In the heyday of physical fitness and material affluence a person is likely to forget his commitments to higher life. However, he must not overlook the fact that the human frame is like a precious object temporarily loaned to him for use as a vehicle for wholesome conduct. Life itself is brief and brittle like the temporary tenement pulsating with it. Unless meritorious acts are performed, the claim to a human re-birth is liable to be forfeited. And, how can a person perform noble deeds except as a human being? The inevitable consequence will be that he will sink into lower realms of birth and only evil will accumulate for him to make him suffer endless cycles of unenviable births.

यदा कुशलयोग्यो ऽपि कुशलं न करोम्यहम्।
अपायदुःखैः संमूढः किं करिष्याम्यहं तदा।।१८।।

18. If I do not perform wholesome acts even when capable of doing so, what shall I do when I am baffled by the sufferings of lower realms?

अकुर्वतश्च कुशलं पापं चाप्युपचिन्वतः।
हतः सुगतिशब्दोऽपि कल्पकोटिशतैरपि।।१९।।

19. Not doing wholesome deeds and, instead, garnering evil, even the term 'happy life or sugati' will be dead for me for millions of aeons.

It is only a human birth which endows a being with 'buddhi' and 'viveka' or intellect and discrimination which enable him to differentiate between good and evil, wholesome and unwholesome conduct. This puts human

existence head and shoulders above all other life. It is this opportunity which is not to be wasted lightly in the pursuit of ephemeral objectives. Failure as a human being spells absolute ruin and consignment to lower births. Therefore, if a person does not perform noble deeds during his span of a human existence, what can he achieve when his own ignorance and apathy get him relegated to lower types of existences. Such a one cannot even dream of what real happiness could be and he, after his body perishes, is certainly not likely to get a good re-birth.

अत एवाह भगवान् मानुष्यमतिदुर्लभम्।
महार्णवयुगच्छिद्रकूर्मग्रीवार्पणोपमम्।।२०।।

20. So it was that the Lord (Buddha) said: "Human status is very difficult to attain; as (the luck of) a tortoise trying to thrust its neck into (the hole of) a yoke (adrift) on the tumultuous waves of a great ocean.

It is not easy for a camel to pass through the eye of a needle. Or, imagine a lone tortoise in a vast sea trying to put its head into the aperture of a floating yoke which is being violently tossed in the turbulent waters. Success in either case is not even a remote possibility. Similarly, human birth is one such impossibility which becomes a possibility only very rarely with such a rare privilege bestowed on a person by fates; so he should not let the opportunity go waste but perform noble deeds. Lord Buddha has said: "O monks, suppose that this great earth were to become an ocean on which a single yoke were being tossed about by the wind and thus being moved from here to there. If under that ocean there were a blind turtle, do you think it would be easy for it to insert its head into that yoke when it rises to the surface only once every hundred years!" "No Lord; it would not," re-

plied the monks. The Lord then said: "in a similar fashion, O monks, it is extremely hard to obtain the human state."

एकक्षणकृतात् पापादवीचौ कल्पमास्यते।
अनादिकालोपचितात् पापात् का सुगतौ कथा।।२१।।
न च तन्मात्रमेवासौ वेदयित्वा विमुच्यते।
यस्मात्तद्वेदयन्नेव पापमन्यत् प्रसूयते।।२२।।

21-22. A person is consigned to the deepest hell by an evil deed done for a moment; what is then to expect by way of a happy state after having amassed evil deeds since time immemorial?

Such a person is not liberated even after experiencing that state, that is, hell; because, even more evil is generated in the process of experiencing that state.

Undoubtedly, evil karma leads to evil consequences like birth in such nether realms as the 'avichi' hell,-the hell of fires. Even one evil deed is enough to merit such punishment. Therefore, there is no question of attaining a happy or blissful state of existence by a person whose load of evil deeds has been piling up birth after birth. What hope is there for such a one? Once consigned to hell – fires, he is incapable of exhausting his evil karma, because during that state of suffering further evil karma is likely to be performed by him and thus it goes on accumulating evermore.

नातः परा वञ्चनास्ति न च मोहोऽस्त्यतः परः।
यदीदृशं क्षणं प्राप्य नाभ्यस्तम् कुशलम् मया।।२३।।

23. If noble conduct is not practised even after getting such an opportunity, there will be no grea-

ter self-deceit nor bigger folly.

Man is the roof and crown of creation. Human existence is his best chance for aspiring after nobleness of action and loftiness of purpose. It is in this human state that the practising of virtuous conduct is offered as an opportunity for self-perfection, for self-purification and for others' well-being. No other state of existence for a 'jīva' offers this privilege. A person who does not utilise this state for performing noble deeds or virtuous acts is only deceiving himself and deluding the very purpose of his existence as a human being. It would be a big folly to let this chance go by.

यदि चैवं विमृष्यामि पुनः सीदामि मोहितः ।
शोचिष्यामि चिरं भूयो यमदूतैः प्रचोदितः ।।२४।।

24. If I am thus careless I shall again suffer because of my folly, for again shall I be grieving when overtaken by the messengers of death.

Blessed indifference is the worst enemy; slothfulness in right conduct is suicidal; self-imposed intrasigence paves the road to damnation through self-delusion. The realisation comes only when the messengers of 'yama', the god of death, arrive. No amount of repentance at that time will atone for one's follies and lapses and, placed in that irretrievable situation, total grief overtakes the culprit as death approaches. Śāntideva shudders to imagine such a situation for himself, a situation from which there is no reprieve.

चिरं धक्ष्यति मे कायं नारकाग्निः सुदुःसहः ।
पश्चात्तापानलश्चित्तं चिरं धक्षत्यशिक्षितम् ।।२५।।

25. For long will my body burn in the unbearable

fires of hell, and my mind, – foolish and ignorant, will interminably smoulder in the fire of repentance.

Condemned to a term in the 'avīchi' or hell of fires the body will have to suffer all the tortures of that unenviable sojourn; the mind which had remained full of stark ignorance and devoid of any light of bodhi will also now continue to burn in the fires of unavailing remorse. The mind in this case has been termed 'a-sikshitam' or un-tutored, that is, un-educated in the ways of bodhi or enlightenment.

कथंचिदपि संप्राप्तो हितभूमिं सुदुर्लभाम्।
जानन्नपि च नीयेऽहं तानेव नरकान् पुनः।।२६।।

26. Having somehow attained this blissful state, – difficult to attain and with full awareness, I am being led again to those very hells.

Śāntideva refers to human existence as 'hita-bhumi', that is, a beneficial stage or a blissful state of existence, because, more than any other level of existence, it affords a person the best wherewithal to do good to others, to strive and succeed on the path of righteousness and to be good. Human birth is but a rare gift. However, knowing full well that he has been blessed with this rare gift of a human birth, man wastes it away in the pursuit of frivolities and pursues a wilfully suicidal course. In fact, he charters his own course to hell through his own neglect.

अत्र मे चेतना नास्ति मन्त्रैरिव विमोहितः।
न जाने केन मुह्यामि कोऽत्रान्तर्मम तिष्ठति।।२७।।

27. And here am I in no way conscious (of my real dharma), as if under the spell of a charm. I do not know by what I am being deluded and who is it dwelling inside of me.

A mind under a magic spell generated by the incantation of relevant mantras gets completely befuddled. So are most human minds. Taking the rope for the serpent, they continue to role in a whirligig of ignorance and doubt. Their minds, clouded and overcast with delusion, cannot pierce through the veil as some devil in them keeps them blind-folded. As such, among such as these, there is no awareness of purpose, no consciousness of their ultimate goal, no idea of the deluding spell of ignorance which misguides them into evil conduct.

हस्तपादादिरहितास्तृष्णाद्वेषादिशत्रवः ।
न शूरा न च ते प्राज्ञाः कथं दासीकृतोऽस्मि तैः ।।२८।।

28. Enemies like craving and hatred are without hands or feet; they are neither brave nor wise. How, then, have I been enslaved by them?

मच्चित्तावस्थिता एव घ्नन्ति मामेव सुस्थिताः ।
तत्राप्यहं न कुप्यामि धिगस्थानसहिष्णुताम् ।।२९।।

29. While these safely dwell in my heart, they are destroying very me. Even then, I feel no anger. Fie on such misplaced tolerance!

Man is a slave of passsions and desires, hatred and jealousy, craving and greed. These are his unseen enemies who have no palpable existence in corporeal form unlike other enemies in real life. According to the rules of ancient warfare, an enemy who attacked on the sly

and had no guts to face an open fight was considered a coward and a fool. Hence, hatred and craving,-formless, limb-less entities –, are like an unseen, sly but cowardly enemy. A really brave person is not expected to cower like a slave before such unchivalrous foes. What a misplaced pacifism it is to allow these despicable enemies to dwell in your own mind into whose very vitals they continue to eat, whose very foundations they erode.

सर्वे देवा मनुष्याश्च यदि स्युर्मम शत्रवः ।
तेऽपि नावीचिकम् वह्निं समुदानयितुम् क्षमाः ।।३० ।।

30. Even if all gods and men become my enemies, they would not be able to hurl me into the fires of hell.

मेरोरपि यदासंगान्न भस्माप्युपलभ्यते ।
क्षणात् क्षिपन्ति मां तत्र बलिनः क्लेशशत्रवः ।।३१ ।।

31. However, these kleśa-enemies instantly push me into them (i,e. hell-fires) whose contact does not permit even the ashes of the meru mountain to survive.

Man's own mind is with dragon seeds sown. These are the kleśas that dwell in it and these alone are his worst enemies. These alone can cause such harm as even the gods and men-if they be one's enemies, are not capable of causing. These kleśas or, disturbed conceptions are responsible for damning a person to various hells, whose fires rage so virulently that their very contact can completely burn away even the Meru mountain and leave no trace of its ashes behind. So intense, so dreadful are the fires of 'avīchi' hell.

न हि सर्वान्यशत्रूणां दीर्घमायुरपीदृशम्।
अनाद्यन्तं महादाघं यन्मम क्लेशवैरिणाम्।।३२।।

32: Nor do all other enemies (of mine) have such a long span of life as that of these my kleśa foes,-beginningless, endless and extremely lengthy.

Kleśas are man's worst enemies. They are not easily vulnerable and they hold out for long. Their interminable cycle seems to begin nowhere, end no-where; for, once in their round, there is no release for the helpless victim. Like a self-generating weed, they over-power mind's healthy fields and allow no sanity or wisdom to sprout there. Thus they are far more implacable than any human foe.

सर्वे हिताय कल्पन्ते आनुकूल्येन सेविताः।
सेव्यमानास्त्वमी क्लेशाः सुतरां दुःखकारकाः।।३३।।

33. All others work towards one's well-being when properly served but these kleśas, when served, are extremely harmful in their consequence.

Śāntideva argues that other enemies of man could be made pliable through proper handling and through service rendered to them. Their animosity could well be softened and the severity of their attitude mellowed. However, enemies in the form of kleśas possess an ingrained propensity for evil. The more they are served or cajoled or flattered, the greater is the intensity of their animosity with consequential harm. Nothing and under no circumstance anything beneficial can ever accrue from them.

इति संततदीर्घवैरिषु व्यसनौघप्रसवैकहेतुषु।
हृदये निवसत्सु निर्भयं मम संसाररतिः कथं भवेत्।।३४।।

34. How can I have a fear-free (sense of) joy towards samśāra when these constant, incessant enemies, the sole source of great evils and sins, continue to dwell in my mind?

भवचारकपालका इमे नरकादिष्वपि वध्यघातकाः।
मतिवेश्मनि लोभपंजरे यदि तिष्ठन्ति कुतः सुखं मम।।३५।।

35. Whence can there be any happiness for me when, in the cage of greed, my mind, dwell these guardians of the prison of 'samsāra', – these killers and butchers of hells etc?

This world is a closely-guarded prison-house. Greed is the cage which bars the mind of man from venturing outside its limited confines. The kleśas are the jail – wardens who will not allow any liberties for man's mind to wander into open air and sunshine. These enemy guards are on constant vigil as in a prisoner-of-war camp. Therefore, it is impossible for man to conceive of any joyous thought while incarcerated in the vast prison of samsāra. It is the constant sway of these ruthless killer-guards – the kleśas – that is finally responsible for leading a person into the tortures of hell.

तस्मान्न तावदहमत्र धुरं क्षिपामि
यावन्न शत्रव इमे निहताः समक्षम्।
स्वल्पेऽपि तावदपकारिणि बद्धरोषा
मानोन्नतास्तमनिहत्य न यान्ति निद्राम्।।३६।।

36. Therefore, so long as these enemies are not killed before my own eyes, I will not throw the

yoke. People with self-respect, when incensed by even a little insult, sleep not till the detractor is killed.

No self-respecting man will ever pocket an insult nor tolerate howsoever small a dent in his self-respect. He will not rest contented till he has punished his detractor or the rogue who cast aspersions on him. Śāntideva too vows not to throw away the yoke nor cease from effort till he has annihilated his enemies, kleśas, for these hurl insult at his manliness, at his capacity to practise virtue, at his vow to pursue the bodhi path. Hence, they must be destroyed.

प्रकृतिमरणदुःखितान्धकारान् रणशिरसि प्रसभं निहन्तुमुग्राः ।
अगणितशरशक्तिघातदुःखा न विमुखतामुपयान्त्यसाधयित्वा ।।३७।।

37. Having once resolved (to fight to the finish) and while engaged in battle, people do not turn away in the face of the onslaught of arrows and spears. Then, what about the gloom of certain death, inherent in life's battle, where evils are all ready to kill you?

The battle-field of life is full of gloom generated by the smoke of fallen ideals and bombed aims. Also, the pall of certain death always hangs over man's mind like a threateningly dark cloud. All around are evil forces ready to strike the battle – worn warrior with their lethal weapons. Be it as it may and howmuch-so-ever heavy the odds, a brave man must fulfil his soldierly vow to fight to the finish and not turn his back in the face of enemy onslaught. To turn fugitive from the field of battle is rank cowardice. The battle of life must be fought with great courage and spartan determination.

किमुत सततसर्वदुःखहेतून् प्रकृतिरिपूनुपहन्तुमुद्यतस्य ।
भवति मम विषाददैन्यमद्य व्यसनशतैरपि केन हेतुना वै ।।३८ ।।

38. Then what of my grief and cowardice today when attacked by hundreds of evils, — my natural enemies and the sources of all suffering, (although) I am ready to destroy those (enemies)?

As in a battle-field, so in life, determination in the face of heavy odds alone marks out a brave warrior in the midst of deadly weapons raining death on him; it needs exceptional guts for a soldier to stick to his post. In life, inherent but invisible foes in the form of countless evils, continue an incessant barrage on good-ness. When people succumb to their over-lordship dukha enevelops them from all sides and overwhelms them. The determination to stand up to the attacks of evil impulses wilts and suffering follows. But, such subjugation to evil is total cowardice. Just as despondency in a soldier does not behove when he faces his enemies in the field of battle, so also despondency ill-becomes him who is expected to fight the battle of life.

'Vishād' (despondency) and 'dainya' (cowardice), – the former leading to the latter, – are the worst of foes. It was 'vishād' that overpowered Arjuna in the battlefield of Kurukshetra. The first chapter of the Bhagvadgita is, in fact, titled as 'Vishād-yoga' or the yoga of Despondency. Why yoga? Because the correct contemplation of the cause of suffering resulting from 'vishād' leads to a correct understanding of the ultimate truth of existence.

अकारणेनैव रिपुक्षतानि गात्रेष्वलंकारवदुद्वहन्ति ।
महार्थसिद्धयै तु समुद्यतस्य दुःखानि कस्मान्मम बाधकानि ।।३९ ।।

39. People wear like ornaments on their bodies the scars so meaninglessly inflicted by an enemy. Why should, then, sufferings be an obstacle for me who am ready to undertake the task of achieving the Great Perfection.

Even in ordinary life a person always proudly exhibits his scars and such other marks as speak of his valour and fighting spirit against his foes. These are his proud mementos and keep alive for him nostalgic memories of hard-fought struggles. If this could be such a matter of pride purely on the physical plane how much more pride should be the privilege of a person who is prepared to scoff at all obstacles and look askance at his sufferings while pursuing the path of 'mahārthasiddhi' or supreme perfection? To realise the great meaning (महार्थ), to probe the secret of existence, and to attain the perfection (सिद्धि) of a total realisation of truth are the goals of a seeker. For such a seeker, for the pilgrim of eternity no sacrifice is too great to cross the hurdles and rise above all suffering in order to attain the goal.

स्वजीविकामात्रनिबद्धचित्ताः कैवर्तचण्डालकृषीवलाद्याः ।
शीतातपादिव्यसनं सहन्ते जगद्धितार्थं न कथं सहेऽहम् । ।४० । ।

40. Fishermen, chāndālas and tillers of land endure the excesses of heat and cold merely for the purpose of earning a livelihood. Why should not I endure all sufferings, then, for the well-being of the world?

The Bible says: 'thou shalt earn thy bread with the sweat of thy brow'. Man has to labour hard to provide for himself a square meal a day. The fisherman and the farmer sweat it out in season and out of season through heat, cold and rain. The outcast condemned to perform

menial duties for the community, slaves it out throughout his wretched life and all this for a paltry livelihood so that he may eke out his desultory days. If, for a mere loaf of bread, suffering is the lot of man, what harm is there in undergoing sustained hard work for the general weal or public good?

A 'kaivarta' is a fisherman born of a prostitute by a kshatriya or of an Āyogava female by a Nishād father. A 'krishi-bala' is a husband-man or cultivator of the soil.

दशदिग्व्योमपर्यन्तजगत्क्लेशविमोक्षणे ।
प्रतिज्ञाय मदात्मापि न क्लेशेभ्यो विमोचितः । ।४१ । ।

41. Having vowed to emancipate from 'kleśas' beings dwelling in all the ten directions till the ends of space, my own self has not so far been liberated from 'kleśas'.

'Kleśa' is mental-defilement. It has two forms: evil inclinations and the error of taking appearances as really existing, which defiles the mind. Karma and 'kleśa' both generate what is called 'kleśāvarna' or the cover of mental defilement. It is 'kleśa' which is the immediate cause of karma which, in turn, causes 'dukha' or suffering. The flow of karma can be stopped by removing mental defilement or 'kleśa'. It is said that the 'kleśāvarna' or ćover of mental defilement' has eighty four thousand different forms under the three main categories of Desire, Aversion and Ignorance. The bodhisattva aims at removing the cover of mental defilement or delusion from all eyes so as to ensure the cessation of suffering and, finally, cyclic existence for all beings. However, the foremost task is to dispel one's own delusion and mental defilements and realise the 'parmārthastya' of things. Only then can other beings' path be enlightened.

आत्मप्रमाणमज्ञात्वा ब्रुवन्नुन्मत्तकस्तदा।
अनिवर्ती भविष्यामि तस्मात्क्लेश बधे सदा ।४२।।

42. Probably, then I spoke like a crazy fool ignorant of my own capacity. However, I shall not retrace my steps now from the battle against kleśas.

The poet feels that the difficult vow of fighting against the hordes of kleśas may have been taken in a mood of fool-hardy bravado because the task appears to be beyond the capacity of an ordinary mortal. But, having once made the determination, there is no question of going back on the commitment howsoever hard the task, howsoever tough the battle. Steadfastness and perseverance are essential for carrying on the struggle against mental defilements, disturbing conceptions.

अत्र ग्रही भविष्यामि बद्धवैरश्च विग्रही।
अन्यत्र तांद्वेधात्क्लेशात् क्लेशघातानुबन्धिनः।।४३।।

43. I shall here become a fighter for my vow and I shall fight against kleśas as a sworn foe, because there is no wrong in so hating and fighting against them.

गलन्त्वस्त्राणि मे कामं शिरः पततु नाम मे।
न त्वेवावनतिं यामि सर्वथा क्लेशवैरिणाम।।४४।।

44. My weapons may wear out; my head may indeed fall off for sure; but I will not bow low or surrender before these kleśas, – my enemies.

Śāntideva now further fortifies his determination to

wage a relentless war against all kinds of mental defilements. There need be no compunctions of conscience against such a resolve as it is a resolve to destroy evil. The question is: 'now or never', it has to be a fight to the finish.

निर्वासितस्यापि तु नाम शत्रोर्देशान्तरे स्थानपरिग्रहः स्यात्।
यतः पुनः संभृतशक्तिरेति न क्लेशशत्रोर्गतिरीदृशी तु।।४५।।

45. An exiled enemy settles down in another country and returns again when he gains power. However, such is not the case with the enemy called 'kleśa'.

क्वासौ यायान्मन्मनःस्थो निरस्तः स्थित्वा यस्मिन् मद्वधार्थं यतेत।
नोद्योगो मे केवलं मन्दबुद्धेः क्लेशाः प्रज्ञादृष्टिसाध्या वराकाः।।४६।।

46. These miserable kleśas can be overcome by the eye of wisdom. Once banished from the mind, where will they settle down to (regain power and) plan my ouster. But a fool as I am, I alone am a gutless coward.

A human enemy may be ousted but not totally uprooted. History has numerous examples of exiled leaders of men and kings staging a come – back after re-grouping their supporters and planning out the destruction of their usurper. Kleśas are a different foe. Once uprooted, they cannot take root again. Ousted from the mind, they have no other alien place to settle down, regroup and return after planning a come – back. What is required is the courage to push them out, to drain the mind free of all defilement or stains.

न क्लेशा विषयेषु नेन्द्रियगणे नाप्यन्तराले स्थिता।
नातोऽन्यत्र कुह स्थिता पुनरिमे मथ्नन्ति कृत्स्नं जगत्।।४७।।

47. Kleśas do not exist in objects, nor in sense organs, nor in between these two, nor do they exist anywhere else. Then, where do they exist and how do they churn the entire world?

The whole play of life is the handiwork of mental defilements generated in the entire world. Kleśas are, thus, like the churning rod that shakes and disturbs the fabric of samsāra. This being so, the question arises as to how and where do kleśas exist, what is their breeding ground and where do they stay? Śāntideva asserts that kleśas are basically rootless (nirmula) and without substantial entity (tattva-śunyā). They are not an inherent factor in sense objects or in sense organs; nor is there a border-land between the senses and the sense objects where they could exist. Being so elusive and non-existent, how is it then that they alone rule the roost as far as earthly life is concerned. How do they keep the whole world on tenter-looks? How do beings continue rolling upside down in the whirlpool of kleśas? The question needs an answer.

मायैवेयमतो विमुञ्च हृदयत्रासं भजस्वोद्यमम्।
प्रज्ञार्थं किमकाण्ड एव नरकेष्वात्मानमाबाधसे।।४८।।

48. They are verily an illusion. So, give up the fears of your heart and practise perseverance for attaining prajnā or discrimination (wisdom). Why torture yourself in hells for no reason?

The answer to the question in previous verse is provided here; kleśas are nothing but a grand illusion: प्रतीत्यतामात्रतो

निस्तत्वा एव प्रकाशन्ते without any solid existence, they appear solid and real. It is ignorance that breeds the illusion. All beings exist as a combination of the Five Skandhas which are: Rūpa – skandha, Vednā – skandha, Samjnā – skandha Samskāra – skandha and Vijnānaskandha, that is, physical forms,feelings (arising from physical and mental contact), cognition or perception, mental tendencies (produced by karma) and consciousness or awareness (of objects). Thus gross ignorance about the reality of outer phenomena and ego are the root of all defilements or kleśas, all karma and, consequently, all sufferings. One must persevere to remove this ignorance rather than sit like a helpless, frightened being exposing himself to complete damnation into hells. It is only when one attains Prajnā or the wisdom to discriminate that one is safe; kleśas hold no terror for such a one.

एवं विनिश्चित्य करोमि यत्नं यथोक्तशिक्षाप्रतिपत्तिहेतोः ।
बैद्योपदेशाच्चलतः कुतोऽस्ति भैसज्यसाध्यस्य नरामयत्वम् ।।४९ ।।

49. Therefore, having so made up my mind, I shall endeavour to put into practice the teachings as explained (by the bodhisattva teachers). How will a patient be cured by medicines if he ignores the advice of the physician?

To attain Prajnā, the best thing is to follow the instructions of the great teachers, the bodhisattvas. Whatever the path pointed out by the bodhisattvas is the path to follow; the interpretations of the sutra as practised and preached by them are the surest guidelines to act upon; the bodhi – mind or the state of enlightenment cultivated by them is the stage for everybody to reach. The bodhisattvas are the great physicians whose guidance can lead beings from ignorance unto wisdom, from suffering unto

bliss. How can a patient hope to attain complete cure unless he follows in toto the advice of his physician? Mere medicines are not enough; the instructions to use them are even more important. Similarly, the scriptures are like medicines but the teachings of the bodhisattva physicians are the appropriate instructions to guide ailing minds in the use of scriptural prescriptions for the pursuit of Dharma.

V – Samprajanya – rakśṇama

GUARDING AWARENESS

शिक्षां रक्षितुकामेन चित्तं रक्ष्यं प्रयत्नतः ।
न शिक्षा रक्षितुम् शक्या चलं चित्तमरक्षता ।।१ ।।

1. He who wants to guard the instructions should persevere to guard the mind. Without guarding the flippant mind, it is not possible to guard the 'shikshā' or the teachings

In all sadhanā, mind is a crucial factor. It is unsteady, wavering and flippant by nature. It is like a monkey, always restless and jumping about from object to object. This naughty mind has to be protected against all inroads of deluding conceptions and its flippancy has to be curbed. A bodhisattva should jealously guard his own mind. If the mind is wavering and unsteady, practising the teachings is impossible. A vascillating mind can neither guard the teachings nor pursue the instructions contained there-in. Hence the key to guarding the bodhi-charyā teachings and practising them lies in properly guarding the mind which, by its own volition, is 'chala' or restless. Mind control is the first essential for a seeker.

अदान्ता मत्तमातङ्गा न कुर्वन्तीह तां व्यथाम्
करोति यामवीर्यादौ मुक्तश्चित्तमतङ्गजः ।।२ ।।

2. Here (in this world) even the unsubdued, mad

elephants do not cause that much suffering as this elephant of the mind (when left unleashed) can like the sufferings of avīchi hells.

A mad elephant, if not chained, can become a formidable engine of destruction. It works devastation all around to life, limb and property. Even more destructive is the power of the human mind if not put on proper leash. This lone mad elephant of the mind can destroy and uproot the entire fabric of moral living if not securely tamed. Just as the elephant trainer needs a sharpened goad or 'ankuśa' to control it so does the animal mind need the goad of Tathāgata's precepts (tathāgata-jnyā-ankuśa) to tame it. He who rides an uncontrolled mind rides straight to hell.

बद्धश्चेच्चित्तमातङ्गः स्मृतिरज्ज्वा समन्ततः ।
भयमस्तंगतं सर्वं कृत्स्नं कल्याणमागतम् ।।३।।

3. If the elephant of the mind is firmly bound on all sides with the rope of 'smriti' or vigilant awareness (i,e. mindfulness), all fear will cease to be and good would accrue.

What is the strong rope with which the mad elephant of the mind can be securely bound? It is 'awareness' or mindfulness: 'Smriti'! One must be on one's guard against any defilements staining the mind or misplaced conceptions taking hold of it. It must be secured from all directions lest falsities disturb it or disturbing conceptions make it restless. The mind has a tendency to rush out-ward and towards external phenomena and identify itself with it. It should be tamed to rush inwards, look within itself and remain unaffected by external phenomena. Great vigilance must be excercised so that the mind does not contract a tendency for 'asata' or non-exis-

tent phenomena. Only then will it remain free from 'klesāvarana' or the cover of defilements. When so trained, instead of bringing about havoc, it will generate fearlessness and joy.

व्याघ्राः सिंहा गजा ऋक्षाः सर्पाः सर्वे च शत्रवः।
सर्वे नरकपालाश्च डाकिन्यो राक्षसास्तथा।।४।।
सर्वे बद्धा भवन्त्येते चित्तस्यैकस्य बन्धनात्।
चित्तस्यैकस्य दमनात् सर्वे दान्ता भवन्ति च।।५।।

4-5. Tigers, lions, elephants, bears, serpents and all kinds of enemies, all kinds of guardians of hells, evil spirits and demons-all these could be controlled by controlling the mind alone. All of them will become subdued with the sole subjugation of the mind.

There are many dengerous and harmful things in the world. Wild beasts of the jungle, deadly serpents, enemies of all kinds, spirits and hell-guardians, demons and female evil spirits like witches, – all are objects of fear for man as these are capable of harming him. The only manner in which their fear can be eliminated is by subduing these patently evil creatures through 'sādhanā' or tāntrik practice. The latter, in turn, is possible through controlling and subduing the wavering mind and making it steady and one – pointed. When the mind is on an even keel, nothing can disturb its poise, – not even patently evil and dangerous objects.

यस्माद्भयानि सर्वाणि दुःखान्यप्रमितानि च।
चित्तादेव भवन्तीति कथितं तत्त्ववादिना।।६।।

6. The knower of the essence (of things) – the

> Lord – himself has said that the source from which all fears and immeasurable sufferings emanate is the mind.

Lord Buddha is here called 'tattvavādin', or the speaker of the Essence or the Secret, because he knows the essence of all phenomena and it is his nature to utter the truth of all things; he is (vastu-tattva-kathanśīla) – he who speaks the essence of things. Even Lord Buddha has said that mind is the seed of all phenomena because all thought issues out of the mind and every concept – false or otherwise, issues out of thought. 'Karmas-ch chitta-meva-karma' is mind; 'chetanā karma iti' mental consciousness is karma; 'karmakshep-vashādanishta-dayaka'-karma causes suffering. All activity or play of phenomena is born out of karma, which is born of the mind. It is said in Abhidharma-kośa:

कर्मजं लोकवैचित्र्यं चेतना ,तत्कृतं च तत्।
चेतना मानसं कर्म तज्जे वाक्कार्यकर्मणी।।

All fear and suffering thus caused by karma can be obviated by controlling the mind. There is no fear of the enemy for one whose mind is free from evil. He whose mind is controlled suffers neither gain nor loss – निवृत्तपाप-चित्तस्य नास्ति लोके भयं द्विषः। सुखहानिर्न तस्यास्ति यस्य चित्तं वशे स्थितम्।।
As the Dhammpada also says: चित्तस्य दमनं साधु चित्तं दान्तं सुखावहम्। It is good to subdue the mind; a controlled mind brings happiness.

> शस्त्राणि केन नरके घटितानि प्रयत्नतः।
> तप्तायः कुट्टिमं केन कुतो जाताश्च ताः स्त्रियः।।७।।

7. Who did wilfully create all the weapons of hell, who those burning floors, and from where were

all the women of hell created?

The concept of hells is a tanciful figment of the mind. The 'narak-pālas' or guardians of hell are said to weild such weapons as 'kuntā' (axe), 'asi' (dagger) and 'mūsal' (flail). Whoever created these. because there is no kartā' or creator in hell? And then, there are those women of hell (which are visible only to men who were faithless to their own women or were 'paradaṛikāi') sitting on and under the shālmali tree. And, who created them and their shālmali tree? Mere fancy? It is the mind which is the author of all these weapons and women. Save the mind, there is no other 'kartā'. It is said in the Madhyamikavatāra-sutra:

सत्त्वलोकमथ भाजनलोकं चित्तमेव रचयत्यतिचित्रम्

Mind alone is the creator in the world of objects and beings. The 'jagata' or the universe is wholly born of karma and karma is not possible without chitta or mind. Hence, mind alone is the root cause.

It may be explained that shālmali is the semul or silk-cotton tree (salmalia malabarica) whose thorns are supposed to be used for torture in the hells. It is also the name of a river in the infernal regions.

पापचित्तसमुद्भूतं तत्तुसर्वं जगौ मुनिः।
तस्मान्न कश्चित् त्रैलोक्ये चित्तादन्यो भयानकः।।८।।

8. "All these are born out of the wicked mind", – so said Sakya-muni (the Lord). Therefore, in all the three worlds, there is nothing more dangerous than the mind.

The wicked mind is the source of all karma and karma

generates samsāric defilements. It has been said in Ratna-megha: चित्तपूर्वंगमाः सर्वधर्मा; चित्ते परिज्ञाते सर्वधर्माः परिज्ञाता भवन्ति।

All dharmas or phenomena follow the mind. If the true nature of the mind is discovered, the true nature of all dharmas can be known.

चित्तेन नीयते लोकश्चित्तं चित्तं न पश्यति।
चित्तेन चीयते कर्म शुभं वा यदि वाशुभम्।।

The beings are led by the mind but the mind sees not he mind; the mind selects both good and bad karma. More-ever, the mind wanders like a firebrand, is restless like a wave, burns like the forest fire and it engulfs like an ocean. Hence the mind is the most dangerous thing in all the three worlds. He who controls the mind and, through extreme alertness, keeps it nailed within the ambit of his small palm, can control all phenomena.

अदरिद्रं जगत्कृत्वा दानपारमिता यदि।
जगद्दरिद्रमद्यापि सा कथं पूर्वतायिनाम्।।९।।

9. If dāna-pārmita (the perfection of charity) makes the world secure from poverty, the world is still full of penury today. How does that tally with (the efforts of) the previous Buddhas?

No doubt, the perfection of charity alleviates the misery and poverty of beings. However, poverty still persists; penury exists even today. How to reconcile this apparently contradictory situation in the light of the teachings of the previous Buddhas (on dānapārmitā)! Here, the moot question is: What is real poverty? It is not merely material poverty but poverty of the mind (chitta-kārpanyama) which keeps the beings ever hungry for material joys. So the important thing is to curb the tendencies

of the mind and refrain from hankering after worldly joys or material riches. That, in fact, is the crux of the teachings of the previous Buddhas on 'dānapārmitā'.

फलेन सह सर्वस्वत्यागचित्ताज्जनेऽखिले।
दानपारमिता प्रोक्ता तस्मात् सा चित्तमेव तु।।१०।।

10. 'Dānapārmitā' is defined as the giving away of everything along with the thought of its fruit for the sake of all beings. That, verily, is mind itself.

Here is the true meaning of the term 'dānapārmitā' defined. The Perfection of Charity is not merely the giving away of things to others or for others' sake. It also involves the giving up of all hankering after the fruit of such generous giving. It is the giving up of not merely material but also of spritual attainments along with their resultant good for the sake of beings. It is total giving-up, renunciation in toto. When this practice of absolute self-abnegation reaches perfection, un-wavering, un-attached and without deceit – that state of the mind is verily 'dānapārmitā'. Thus the perfection of charity is a state of the trained or the enlightened mind alone.

मत्स्यादय : क्व नीयन्तां मारयेयं यतो न तान्।
लब्धे विरतिचित्ते तु शीलपारमिता मता।।११।।

11. Where should fish etc. be taken away – if they are not to be killed? 'Śīla – parmitā' is designated as the aversion of the mind (towards killing etc.).

If the objects for killing are absent or are removed from sight or are non-existent, the absence of desire for

killing them is meaningless and cannot be counted as the perfection of 'śīla' or conduct. Where are all those fish etc, i.e. the objects of our preying tendency, to be taken away so that they become unseen or non-existent to enable a person practise 'śīla – pārmitā'? In fact, it is the cultivation of an aversion for killing when the objects are temptingly present before the eyes, or mental detachment from the very idea of violence or injury to beings, which is most important for the cultivation of 'śīla – pārmita'. The mind has to be trained to shun harmful conduct, violence and injury to beings.

कियतो मारयिष्यामि दुर्जनान् गगनोपमान्।
मारिते क्रोधचित्ते तु मारिताः सर्वशत्रवः ।।१२।।

12. How many enemies, limitless as the sky, shall I kill? With the killing of the angry mind, all enemies are killed.

Here Śāntideva wishes to expound thât even 'kshānti – pārmitā' or the Perfection of Forbearance is not detached from the mind. One may have innumerable enemies but one cannot destroy all of them. It is simply impossible. However, if one subdues one's mind and destroys its tendencies, all enemies will be automatically annihilated, all animority will cease. Thus 'kshānti-pārmitā' is also defined as चित्तस्याकोपनता or the non-angry state of the mind. Angry thoughts are the worst foes. An angry mind is an unhealthy, unsteady mind. Hence, when the mind is cleansed of the stains of anger, forbearance is generated and the very feeling of enmity vanishes from it. There is no need to run after or destroy supposed enemies; the real enemy lies nearest the door, the mind. Subdue it and all will be well.

भूमिं छादयितुं सर्वां कुतश्चर्म भविष्यति।
उपानच्चर्ममात्रेण छन्ना भवति मेदिनी।।१३।।

13. Where shall be available so much of leather as to cover up the whole earth? But, just with the leather of the shoes, the whole earth is covered.

The earth is full of thorny bushes and brambles, prickly pebbles and stones. In order to make our passage safe over these obstacles, the earth needs to be soft – covered with something like leather; but wherefrom could such generous quantities of leather come so as to cover the entire surface of the earth. Even if available, it would be an impossible task to cover such vastness with it. However, there is a simple cure for our predicament. Why not put on leather shoes and make our soles safe for walking on rugged, prickly surfaces? That way, we can go about the whole world without fear or discomfort. So is the mind which, when tamed, saves us from all other troubles. Subduing the mind is tantamount to putting on leather shoes in order to trudge fearlessly over all obstructions and rendering our earthly passage safe.

बाह्यभावा मया तद्वच्छक्या वारयितुं न हि।
स्वचित्तं वारयिष्यामि किं ममान्यैर्निवारितैः।।१४।।

14. Similarly, it is not possible for me to restrain external thoughts. So I shall restrain this mind of mine. What need for me, then, to restrain other things?

It is impossible to ward off all thoughts and ideas which are like my innumerable enemies. To attempt to do so would be like trying to cover the earth with leather; –an impossible and fruitless venture. Therefore, the best

and only alternative is to ward off the tendencies of the mind and restrain its waywardness. That accomplished, nothing else need be done. That alone is the surest way to surmount all obstacles.

सहापि वाक्छरीराभ्यां मन्दवृत्तेर्न तत्फलम्।
यत्पटोरेकस्यापि चित्तस्य ब्रह्मतादिकम्।।१५।।

15. Even with the help of word and deed, and the mind acting in a weak or casual manner, the result cannot be as beneficial as with the mind solely but strongly concentrating on achieving Brahma's realm.

Even 'Vīrya-pārmitā' or the Perfection of Valour is the mind. It has to be 'kuśalotsāh-svabhavā', i.e. courageous in the performance of 'kuśala'. And, what is courage but 'ati-vispashtam chittameva' i.e. it is mental conduct which is effectively strong and clear. What is essential is that the mind should not function in a casual and flippant manner but with courage, determination and strength. If the mind concentrates on single-pointed meditation with unflinching valour, the sādhaka or the seeker can hope to achieve Brahmatā or Brahma's realm of bliss.

Brahmatā is the same as Brahma-bhūya, which means 'identification with or absorption in Brahma'.

जपास्तपांसि सर्वाणि दीर्घकालकृतान्यपि।
अन्यचित्तेन मन्देन वृथैवेत्याह सर्ववित्।।१६।।

16. The all-knowing Lord said that even if japas and tapas are practised for a long time they are worthless so long as the mind is slack and distracted.

The recitation of holy words (japa) and austerities ('tapa') are useful in themselves. However, if the mind is lazy and unsteady no amount of austerities and holy chanting would produce any worth-while results. Just as even one's son may not behave like a son so also benefits, expected to flow from 'japa' and 'tapa', may not accrue for want of a courageous and stable mind. 'Dhyāna' is defined as 'chittekāgratā' or the concentration of the mind. A wayward mind is man's worst enemy. This has been stated by the omniscient master, Lord Buddha, himself.

दुःखं हन्तुं सुखं प्राप्तुं ते भ्रमन्ति मुधाम्बरे।
यैरेतद्धर्मसर्वस्वं चित्तगुह्यं न भावितम्।।१७।।

17. In order to achieve happiness and destroy suffering, they wander fruitlessly, because they have not concentrated their mind on the secret of happiness.

People do not understand that the Perfection of Wisdom or 'prajnāpārmitā' is also the mind. Hence they go on gyrating into various realms in search of true happiness. But, all their search remains fruitless like the 'kāsi' flower which, in fact, yields no fruit. The happiness they seek for is the 'nirvānasukham' as Prajnakarmati opines. They indulge in such 'vratas' or vows as 'panchāgni-sevā' and 'shiro-lunchan' (pulling out the hair of the head as self-mortification as by a jain ascetic of that name). Like childish minds who cannot understand things beyond their capacity, such foolish people also do not know the secret that mind alone is the ultimate, common denominator of both worldly and other-worldly karma. The mind is the secret of all dharmas and mind alone is supreme. Therefore, it has been stated in the Ganda-vyuha-sutra:

स्वचित्तमेव परिशोधयितव्यमावरणीयधर्मेभ्यः ।
स्वाचित्तमेव दृढ़ीकर्तव्यं वीर्येण ।।

One's own mind alone should be cleansed of all camouflaging phenomena or tendencies; one's own mind alone should be fortified with courage.

तस्मात् स्वधिष्ठितं चित्तं मया कार्यं सुरक्षितम् ।
चित्तरक्षाव्रतं मुक्त्वा बहुभिः किं मम व्रतैः ।।१८।।

18. Therefore, my mind, only secured by me, has to be well-guarded. I have no use of any other vows if I forsake the vow of guarding the mind.

After propounding the pre-eminence of the mind as the most essential instrument for an aspirant, Śāntideva concludes his argument with this śloka. The mind, after it has been safely subdued, has to be guarded against a relapse into delusion and defilements. The teachings gained through the awakening mind have to be jealously secured and firmly entrenched in the mind: चितरक्षणमेव प्रधानं व्रतम् i.e. protecting the mind is the prime vow. Having done that there is no need to practise any other vows or austerities, because they will not bear any fruit in the absence of a well-guarded, stable mind. In the Dharmasangīti sutra Bodhisattva Mativikrama instructs: "That which is called dharma is neither here nor there, but control of mind is dharma. Therefore, the mind should be properly studied, subdued, conquered and controlled by me. Why? Because, there where the mind is, all good and evil exist. So the bodhisattva veers the mind away from evil and yokes it to good. That is why it is said that dharma is subservient to the mind and the mind is subservient to bodhi."

यथा चपलमध्यस्थो रक्षति व्रणमादरात्।
एवं दुर्जनमध्यस्थो रक्षेच्चित्तव्रणं सदा।।१९।।

19. Just as a vigilant person guards a wound in the midst of an unruly crowd, so should one guard the wound of the mind in the midst of evil persons.

Think of a person with a festering sore or a grievous wound on his body. While negotiating a crowded mass of people, he will take good care to protect the wound lest it gets further aggravated through jostling with the multitude. So also should the mind, like a sensitive wound, be guarded from the onslaught of evil-minded persons in order to safeguard the teachings of bodhi. Even without anybody meaning any harm, harm may still come as a matter of course in the midst of the evil and unruly crowd of work-a-day beings busy with their materialistic chores. Absolute vigilance is needed to keep the mind out of harm's way.

व्रणदुःखलवाद् भीतो रक्षामि व्रणमादरात्।
संघातपर्वताघाताद् भीतश्चित्तव्रणं न किम्।।२०।।

20. I jealously guard the wound for fear of sustaining the slightest injury again. Why not then guard the mind out of fear from the crushing onslaught of the mountain (of hells)?

When a person is so particular about guarding an ordinary bodily wound for fear of harm, he should have much more fear of the terrible harm his subsequent damnation to hell would do to him for being careless in life. The uncared for mind will relapse into evil, forgetting all the good teachings of bodhi. As a consequence, he will have to undergo sufferings in hells for thousands

of years. Isn't it a terribly frightening prospect to think of? Why not guard the mind and tread the path of an enlightened being?

अनेन हि विहारेण विहरन् दुर्जनेंष्वपि।
प्रमदाजनमध्येऽपि यतिर्धीरि न खण्ड्यते।।२१।।

21. Functioning in this manner, the fortitude of the man of balance is not shattered even while roaming in the midst of evil persons and lethargic people.

The practitioner, who has practised self-control and guarded his mind well, does not flounder from the path of retaining and guarding the teachings, nor does he lose his balance in the midst of ignorant, indolent and evil-minded people. He retains his poise in the midst of challenges. His fortitude does not wilt under pressures; he wavers not but, instead, with a grand unconcern, protects the wealth of accumulated bodhi in the mind. Such a person is verily a 'yati' or a self-controlled being.

लाभा नश्यन्तु मे कामं सत्कारः कायजीवितम्।
नश्यत्वन्यच्च कुशलं मा तु चित्तं कदाचन।।२२।।

22. Let all my gains be lost, let all my desire, all honour, my body, my livelihood be lost; but let not ever my mind go under or be lost.

The virtues of the mind should not be allowed to decline at any cost. Everything else, howsoever dear, can be sacrificed for the sake of guarding the mind. 'labhā' here means चीवरपिण्डपातादयो, i.e. the dress or rags of a religious monk and the giving of alms etc. Let these be lost. 'satkār' refers to such acts as the offering of a seat, the

worshipping of feet etc. which are acts reverentially performed; – let these be lost. No bother if one's body and the means of livelihood are also lost. Whatever else is done for 'kuśalam' i.e.; for happiness and goodwill – may be lost too. All these will be of no consequence if the mind is not lost, which must be guarded at all costs.

चित्तं रक्षितुकामानां मयैष क्रियतेऽञ्जलिः ।
स्मृतिं च संप्रजन्यं च सर्वयत्नेन रक्षत ।।२३ ।।

23. With folded hands I make this plea to those who wish to guard their mind: 'Please guard both mindfulness and alertness with all your effort.'

Śāntideva points out two other essential factors necessary for guarding the mind: 'smriti' and 'samprajanyā'. 'smriti' is the seventh factor in the Eight – fold Path or 'ashtāngika mārga' and is defined as the faculty to realise and hold on to the correct meaning of 'kāma,' 'vedanā,' 'chitta' and 'dharmatā'. The Ratnachūdasutra defines it as follows: 'that 'smriti' is called correct 'smriti' or 'samyaka smriti' with which there is no generation of any kleśas nor of evil karma, which does not lead into evil path nor allows unwholesome dharma to take hold of the mind.'

Śāmprājanya' is one of the means for cultivating 'śīla pārmitā', aiming at constant vigilance over the state of the body and the mind. The Prajnā-pārmitā-sutra defines it as follows: 'moving he knows he is moving. Unmoving, he knows he is un-moving; seated, he knows he is seated; sleeping he knows he is sleeping;' that is, he is vigilantly aware of his body whatever its condition. Thus, in a manner of detached quietness, he is alert about all states of not only the body but of the mind also. Briefly speaking, 'samprajanya' is the moment by moment awareness of the

states of the body and the mind. So both mindfullness and alertness are essential for guarding the mind. One should be mindful of all that one has accepted to relinquish and cultivate, and be alert in skilfully applying one-self to this relinquishment and cultivation.

व्याध्याकुलो नरो यद्वन्न क्षमः सर्वकर्मसु।
तथाभ्यां व्याकुलं चित्तं न क्षमं सर्वकर्मसु।।२४।।

24. Just as a sick person is incapable of any activity so also a man of disturbed mind is incapable of all activity.

When a person is overcome by disease, he becomes disinterested in all physical and mental activity. Walking, eating, sleeping, talking etc. entail a conscious effort on his part and he is incapable of enjoying such activity. The body is the vehicle for all physical action and a sick and diseased frame is like a broken vehicle which can serve little purpose. If the body is unsound the mind within the body is bound to be unsound, unstable and sick. Such a mind cannot hold on to either 'smriti' or 'samprajanya'. With these two lacking, how can a person practise 'adhyayana' (study) and 'dhyāna' (meditation)?

असंप्रजन्यचित्तस्य श्रुतर्चिंतितभावितम्।
सच्छिद्रकुम्भजलवन्न स्मृतावतिष्ठते।।२५।।

25. A person who lacks alertness cannot retain the memory of anything heard or contemplated upon just as all water leaks out of a pitcher with a hole.

The normal place for water to be let out from a pitcher is the mouth of the pitcher. However, if it has a hole, the

liquid will leak out from the hole itself and make the container empty. So is the case with man's mind. An unguarded mind is like a holed pitcher incapable of retaining anything acquired through contemplation and meditation and through scriptural learning. All effort, duly and assiduously practised, will be frittered away if alertness is not exercised.

अनेके श्रुतवन्तोऽपि श्राद्धा यत्नपरा अपि।
असंप्रजन्यदोषेण भवन्त्यापत्तिकश्मलाः ।।२६ ।।

26. Many persons – learned, full of faith and persevering – become defiled with degradation for lack of alertness.

The study of scriptures and perseverance in pursuit of knowledge with faith and devotion are good. However, even such knowledgeable persons, inspite of their qualities, are liable to slip into a pitfall here or a deviation there if they exhibit any laxity in their faith and diligence and do not take care to guard the mind as the treasure trove of their contemplative pursuits.

असंप्रजन्यचौरेण स्मृतिमोषानुसारिणा।
उपचित्यापि पुण्यानि मुषिता यान्ति दुर्गतिम् ।।२७ ।।

27. Following the lack of mindfulness, the thief of non-alertness will take away even the well accumulated merit, thus leading to damnation.

Lack of alertness puts the mind off guard. Therefore, it is compared to a thief who can enter an unguarded mansion. The mind is the mansion and lack of 'samprajanyā' itself is the thief. Such laxity in alertness occurs when there is 'pramōśh' or absence of 'smriti' or mindfulness.

The nature of the thief is kleśa, because it steals away the wealth of 'kuśalatā' or wholesomeness. When this wealth is lost, the accumulated merit is eroded by the very incidence of theft. As a consequence, such a person is liable to be condemned to hells inspite of whatever merit he may have collected.

क्लेशतस्करसंघोऽयमवतारगवेषकः ।
प्राप्यावतारं मुष्णाति हन्ति सद्गतिजीवितम् ।।२८।।

28. The host of kleśa-thieves looks for an entrance and, having got one, steals away (all merit) and kills the means for 'sadagati' (attainment of noble realms).

If there is lack of mindfulness and alertness the thieves of kleśas gather in battalions in order to pry open the defences of the mind. Once this enemy host gains an entrance, nothing but total ravage follows. Everything is looted and all merit is plundered. What remains is devastation. There is no early salvation for such a man and he has no means of attaining to nobler realms of existence. A careless and un-alert mind is always vulnerable to the onslaught of kleśas.

तस्मात् स्मृतिर्मनोद्वारान्नापनेया कदाचन ।
गतापि प्रत्युपस्थाप्या संस्मृत्यापायिकीं व्यथाम् ।।२९।।

29. Therefore, mindfulness should never be allowed to depart from the door-way of the mind. If it slips away it has to be re-instated by recollecting the sufferings of lower realms.

Mindfulness is a very crucial thing, because it is the

absence of mindfulness which generates lassitude and non alertness. So 'smriti' should never be allowed to leave the vulnerable portals of the mind, for it surely can slip away if one is careless or lax in vigilance. Shiksha-smuchaya speaks of twelve kinds of 'smritis' which have to be firmly established for keeping the alertness of the mind. These have to be acquired and guarded intelligently at the doorway of the mind. Even if, for one reason or the other, 'smriti' slips away, it has to be hauled back and billeted at its wonted place as the gate-watchman. This can be done if a person reflects over the prospect of hell tortures which surely will be his unsavoury lot when condemned to lower realms. For fear of being hurled into those sufferings, mindfulness must never be allowed to leave the mind's doorstep.

उपाध्यायानुशासिन्या भीत्याप्यादरकारिणाम्।
धन्यानां गुरूसंवासात्सुकरं जायते स्मृतिः।।३०।।

30. For the lucky ones, mindfulness is easily generated by close proximity with the guru, by the discipline enforced by the teacher through fear and respect.

Staying in the close company of a perfected spiritual master or guru, or a celebrated monk, creates mindfulness in a person. Here he obeys the disciplinary code of conduct ordained by the spiritual teacher; he fears the consequences of any transgression of the guru's instructions and thus develops a sense of awe and respect for his 'upādhyāya! Therefore, through faith in the teacher and perseverance in his own efforts, a lucky seeker is able to easily generate proper mindfulness.

बुद्धाश्च बोधिसत्वाश्च सर्वत्राव्याहतेक्षणाः ।
सर्वमेवाग्रतस्तेषां तेषामस्मि पुरः स्थितः ।।३१ ।।

इति ध्यात्वा तथा तिष्ठेत् त्रपादरभयान्वितः ।
बुद्धानुस्मृतिरप्येवं भवेत्तस्य मुहुर्मुहुः ।।३२ ।।

31-32 "I too stand before the Buddha and the bodhisattvas like all other things which stand in front of their unobstructed gaze'.

Having this in mind, one should stay so (in life) with (feelings of) shame and respect. To such a one the mindfulness of Buddha will occur every moment.

The Buddhas and the bodhisattvas are endowed with the eye of enlightenment or 'jnañ-cakśū' and all objects and phenomena stand exposed inside out to their vision. So is every man's every action exposed to their vision. Thus, the thought that one is constantly in the august presence of the Buddhas and the bodhisattvas, is like a goad to keep a person alert and on his toes. The awareness makes him exercise concentration and self-control. Filled with awe and respect he will shudder at any transgressions of good conduct and, so moving about in life, he will, even without conscious effort, retain every moment 'buddhānu-smriti' or the mindfulness of the Buddhas.

संप्रजन्यं तदायाति न च यात्यागतं पुनः ।
स्मृतिर्यदा मनोद्वारे रक्षार्थमवतिष्ठते ।।३३ ।।

33. When 'smriti' is stationed at the entrance door of the mind as a guard, 'samprajanyā' comes (enters) and, once in, it does not quit.

An alert and faithful doorkeeper allows only an authorised entrant in. So 'smriti' attracts the entrance of 'samprajaṇyā' as against that of the hordes of kleśa-thieves whose passage it always blocks. Once it is inside the mansion of the mind, it stays there owing to the congenial climate of the guarded mind.

पूर्वं तावदिदं चित्तं सदोपस्थाप्यमीदृशम्।
निरिन्द्रियेणेव मया स्थातव्यं काष्ठवत् सदा।।३४।।

34. Therefore, I shall first establish this my mind thoroughly in the manner suggested. And, it has to be established, like a piece of wood, without any consciousness of sensory organs.

The first essential is to stabilise and establish the mind correctly as laid down here-to-fore. It is to be established in spiritual pursuit or 'adhyātma' but with all mindfulness and ever-alertness as explained earlier. So stabilised. it should be completely impervious to sensory perceptions of sight, sound, smell, touch and taste. It has to be 'kāśh-thavata', i.e. as immobile as a piece of wood and equally as immune to all sensations. The functions of sensory orgains leave a log of wood absolutely unaffected; so should be the mind too, -irreproachably sedate, un-affected by the universe of constant flux around it.

निष्फला नेत्रविक्षेपा न कर्तव्याः कदाचन।
निध्यायतीव सततं कार्या दृष्टिरधोगता।।३५।।

35. One should never cast one's eyes (in fruitless gaze). With steadfast concentration, one's gaze should always be fixed down-ward.

What and how should a person's gaze be like? It

should not wander aimlessly nor distractedly, nor without purpose. It should not digress into harmful sights which, in turn, will generate a host of defilements in the mind. The best formula, as Prjnākarmati elaborates, is to keep one's eyes half-open with the slit centred on the tip of the nose in a downward gaze. Thus fixed, one's sight, apparently unseeing, will turn into in – sight and bocome all – seeing.

दृष्टिविश्रामहेतोस्तु दिशः पश्येत् कदाचन।
आभासमात्रं दृष्ट्वा च स्वागतार्थं विलोकयेत्।।३६।।

36. In order to relax one's gaze a little, one should look around a while. If one gets a mere inkling (of someone approaching), one should look towards him as a gesture of welcome.

For those who are beginners, it is suggested here that they can practise things in a gradual manner. As they cannot always walk with 'adhogatā drṣti' or downward gaze and their concentration is liable to be distracted as someone approaches them or accosts them or passes beside them, they are allowed a little relaxation. They can look around for a while to refresh their sight and even give a smile of welcome to the passerby. This will help them avoid the sudden jerk with which the intruder's appearance is likely to disturb their 'dhyāna'. On the other hand, it will afford them an apportunity to concentrate afresh with a calm gaze and fix their sight on the tip of the nose with half-open eyes as suggested. Otherwise, forced 'avadhyāna' or obstructed concentration will surely produce unwholesomeness of the mind, which must be avoided at all costs.

मार्गादौ भयबोधार्थं मुहुः पश्येच्चतुर्दिशम्।
दिशो ऽपश्रम्य वीक्षेत परावृत्यैव पृष्ठतः ।।३७।।

37. To be aware of any danger on the road one should look in all the (four) directions one by one. Turning backwards one should pause (awhile) to look around.

Herein is suggested a device for personal protection. That is, one should, while walking on a path, be alert and look around in all the four directions for, who knows, there may be thieves or rogues or some other lurking danger around? Also, while intending to rest a little, one must turn about backwards to reassure oneself that no risk is imminent in that place of rest. Thus, to avoid unforeseen danger or calamity, one must be alert and watch all directions carefully.

सचेदपसरेद्वापि पुरः पश्चान्निरूप्य च।
एवं सर्वास्ववस्थासु कार्यं बुद्ध्वा समाचरेत्।।३८।।

38. Moving forward or turning backward, one should, under all circumstances, weigh the things (properly) and then act.

Having carefully looked around as a preventive measure against a probable impendiment or calamity, one should always weigh all factors discreetly before acting. This will not only obviate personal risk but also result in wholesome conduct both for one's own sake and for the sake of others. Mindful alertness is, therefore, imperative in order to practise correct behaviour. Physical alertness is as important as mental awareness.

कायेनैवमवस्थेयमित्याक्षिप्य क्रियां पुनः
कथं कायः स्थित इति द्रष्टव्यः पुनरन्तरा।।३९।।

39. Having stabilised the body in this state and then resorting to action, one should again look within to find out how the body stands.

The observance of a mendicant's vows or the following of the instructions laid down above is an uphill task. This is the 'ēēryā-patha' i.e. the keeping of strict vigil on the four positions of the body which are: going, standing upright, sitting and lying down. Even after the body has been established in these four states with alertness and mindfulness, a periodic self-review or introspection is required to maintain an even keel. If this peeping inward reveals any deviation, the body must be re-installed on the 'ēēryā-patha' as before.

निरूप्यः सर्वयत्नेन चित्तमत्तद्विपस्तथा।
धर्मचिन्तामहास्तम्भे यथा बद्धो न मुच्यते।।४०।।

40. The mad elephant of the mind must be watched with all effort so that, tied to the massive pillar of dharma, it does not get released (from its tether).

It is now pointed out that the need for a constant watch on the mind is the next step after practising constant vigilance on the body. In fact, both are complementary. The mind is like a mad elephant capable of doing immense harm if not kept under leash. This mad elephant should be securely tethered to the strong and massive pillar of dharma. How can dharma serve as the 'mahāstambha'? Because it can yoke a person to the massive task of righteous conduct both for one's own and for others'

sake: स्व-परहितलक्षणस्य चित्तैव महास्तम्भः। Even when securely tied to its post, this elephant of the mind may cause an occasional 'uıpāta' or disturbance because it is mad. Therefore, in order to be tamed and domesticated, it has to be constantly watched so that it does not get astray from the tether of dharma.

कुत्र मे वर्तत इति प्रत्यवेक्ष्य तथा मनः।
समाधानधुरं नैव क्षणमप्युत्सृजेद्यथा।।४१।।

41. 'Where is my mind (now)?' this should be probed so that it does not, even for a moment, leave its axle of stability.

One must occasionally inquire from oneself: 'Where is my mind wandering at this moment? Is it steady and stable? Is it under my control or has it gone to lean on another prop?' If it is discovered to have gone astray, it should be hauled back and fixed to its previous tether. Its waywardness and deviation should not be ignored even for a brief moment. It must constantly remain attuned to its ordained axle in order that its concentration is not disturbed. Such conduct alone will help meditation. This, infact, is 'śīla' which helps the achievement of 'samādhi'. It is said in the Chandrapradīp-sūtra:

क्षिप्रं समाधिं लभते निरङ्गणम
विशुद्धशीलस्यिमि आनुशंसाः।

Also,

ये केचित् समाधिहेतवः प्रयोगाः ते शीलेऽ नुगता इति।
तस्मात् समाध्यर्थिना स्मृति-संप्रजन्यशीलेन भवितव्यम्।

He who is of un-blemished conduct soon attains a state of undisturbed 'samādhi'! Whatever practices are

ordained for 'samādhi' come within the ambit of 'śīla'. Therefore, those desirous of 'samādhi' should practise 'smriti' and 'samprajanyā'.

भयोत्सवादिसंबन्धे यद्यशक्तो यथासुखम्।
दानकाले तु शीलस्य यस्मादुक्तमुपेक्षणम्।।४२।।

42. In the matter of fear or of ceremonieal occasions, if one is not able to be steady, relaxation is permissible just as (relaxation) in 'śīla' at the time of dānā or charity (is permissible).

This śloka mentions two things: 'bhaya' (fear) and 'utsava' (a cerimonious occasion). Fear refers to 'agnidāhādi-bhayama' i.e. fear of burning from fire etc. and ceremonies refer to ratna-traiyadi krita utsava'; i.e. ceremonial occasions like the worship of the Three Jewels etc. If one is unable to be steady or concentrated, on these occasions, relaxation is permitted and such relaxation will not bring about adverse effects. The injunction can also be waived while practising 'dañapārmitā' or charity. 'Śīla' being a part of a person's total personality, 'śīla-pārmitā, is certainly superior to 'dañapārmitā', but that superior aspect can be temporarily dispensed with when a lack of skill may in itself be the result of other instructional factors entering one's psyche. Therefore, it should be ignored as, in that moment, it is danā which is to be emphasised and not śīla. That is, if one teaching is being imparted, the other has to be suspended temporarily for one's inability to impart the other instruction owing to lack of practice. It has been said in the Akshaya-mati-sutra: दानकाले शीलोपसंहारस्योपेक्षा इति However, such temproray suspension or relaxation should not lead to 'śithilatā' or lassitude; this precaution is very necessary .

यद्बुद्ध्वा कर्तुमारब्धं ततो ऽन्यम् नविचिन्तयेत्।
तदेव तावन्निष्पाद्यं तद्गतेनान्तरात्मना। ।४३ ।।

43. Whatever particular task has been thoughtfully undertaken should be accomplished thoroughly without thinking of another task.

Before one undertakes a task, one gives ample thought to it. Once decided, it should be undertaken with thoroughness. The task may have been undertaken either through self-inspiration, through scriptural exhortation or under the advice of a good friend. Such work should never be left halfway or unaccomplished and substituted by another. Now, what is the task referred to here? It is, as the commentator says: ध्यानाध्ययनादिकम् i.e. meditation and study, which should be pursued and perfected with single-minded devotion.

एवं हि सुकृतं सर्वमन्यथा नोभयं भवेत्।
असंप्रजन्यक्लेशोऽपि वृद्धिं चैवं गमिष्यति। ।४४ ।।

44. (Acting) in this manner, all goes well. (Acting) otherwise, evil will result and kleśas generated by non-alertness will multiply.

'One thing at a time and that done well' is the best principle to follow even on the path of spiritual 'sādhanā'. Acting in this manner, one steps forward from success to success. One not acting in this manner will invite suffering. His meanderings into many paths are bound to create kleśas or disturbing conceptions coupled with an un-alert mind. However, non-alertness being fleeting by nature (चलप्रवृत्तेरसंप्रजन्यं स्मात्), if single-pointed attention is devoted to a particular task, non-alertness will

surely disappear soon.

नानाविधप्रलापेषु वर्तमानेष्वनेकधा।
कौतूहलेषु सर्वेषु हन्यादौत्सुक्यमागतम्। ।४५।।

45. One should destroy any curiosity that may be aroused for different kinds of wild gossip all around and for all types of spectacular things.

If the mind is to stay sedate and calm it must withdraw from all types of sense signals which may tempt it through the mediums of sight, hearing and touch. Mental identification with these must be avoided under all circumstances. The world of phenomena is full of alluring sights and spectacles. There is no dearth of frivolous gossip-mongers. Any curiosity for these allurements is bound to generate attachment for them which, in turn, produces a host of mental defilements. Therefore, the tendency to respond to these frivolous attractions must be curbed in order to attain total equanimity of mind.

मृन्मर्दनतृणच्छेदरेखाद्यफलमागतम्।
स्मृत्वा ताथागतीं शिक्षां तत्क्षणाद्भीत उत्सृजेत्। ।४६।।

46. One should instantly remember the teachings of Tathāgatas and, out of fear, at once give up such (useless) activity as the scratching of earth or drawing lines on the earth with a straw etc.

If one tries to indulge in such activity as the drawing of lines on the earth with fingernails or a piece of wood or straw, or just scratching the earth, one should, out of fear, immediately withdraw oneself from such wasteful activity by remembering the teachings of the Buddhas

because such occupation of the mind is contrary to their instructions. The transsgression of these teachings will undoubtedly lead to painful consequences. As soon as the Buddha's words come to the mind, all fruitless activities like those mentioned above are bound to cease forthwith.

यदा चलितुकामः स्याद्वक्तुकामोऽपि वा भवेत्।
स्वचित्तं प्रत्यवेक्ष्यादौ कुर्याद्धैर्येण युक्तिमत्।।४७।।

47. If a person is keen to move or to speak, he should first examine his mind and then wisely act with steadiness.

The first important thing before undertaking any activity is to peep into the mind and examine its state. Is it steady or wandering? Is it at peace with itself or pre-occupied with frivolities? Is it calm or disturbed? This is necessary even in the case of such normal activity as walking or speaking. Proper activity or wholesome conduct is only possible in what is called the असंक्लिष्टावस्था, a state of mind undisturbed by 'kleśas!

अनुनीतं प्रतिहतं यदा पश्येत्स्वकं मनः।
न कर्तव्यं न वक्तव्यं स्थातव्य काष्ठवत्तदा।।४८।।

48. If one finds one's mind led (by anger), or in a jealous state, one should neither speak nor act but stay put like (a log of wood).

Such mental defilements as anger, jealousy and hatred easily cloud the mind's firmament. In that state of mind, wholesome conduct is impossible. Therefore, when one is under the influence of these or similar emotions, one should neither speak anything nor perform any act. No

movement of hand or foot, no speech or utterance should be indulged in and total restraint on the functions of external organs (बाह्येन्द्रियाः) should be exercised. In fact in a situation like this, one should make oneself completely inert and immobile like a log of wood
This absence of all activity will make all dharmas insubstantial:
सर्वव्यापारविरहात् निर्व्यापाराः सर्वधर्माः। The cessation of all physical activity will stop any further inflow of defilements and help the mind to regain its poise.

उद्धतं सोपहासं वा यदा मानमदान्वितम्।
सोत्प्रासातिशयं वक्रं वंञ्चकं च मनो भवेत्।।४९।।

49. When uppish, overpowered by self-conscious conceit, inclined towards ridicule or physical spite, these together will make the mind distorted and deceitful.

The mind is like a mishievous monkey and sometimes gets revoltingly restless and uppish in its behaviour. Even neglect in listening to righteous instruction on Dharma leads to this type of waywardeness in behaviour.Then, there is the ghost of false superiority and self-conceit which generates egoistical conduct and makes a person inflated with self-praise and false pride. This leads to the tendency of looking down on others as inferiors, resulting in exercises of mockery and ridicule. One starts running down others or even despising their very physical existence. When all these evils crowd the mind, it not only loses its calm but also becomes positively deceitful and one's whole view of life gets distorted. Hypocrisy rules and illusions flourish. If ever such an unfortunate situation arises, efforts should be made to establish the mind in stillness like a log of wood.

यदात्मोत्कर्षणाभासं परपंसनमेव च।
साधिक्षेपं ससंरम्भं स्थातव्यं काष्ठवत्तदा।।५०।।

50. Whenever there is a desire to indulge in self-praise, (the inclination) to denigrate others, disregard others' words or indulge in argument, one should stay put like (a log of) wood.

Self-praise is the worst infirmity of man. The normal tendency is to exaggerate one's own qualities and achievements and be one's own spokesman in broad-casting one's real or imagined qualities. This tendency leads to its concomitant corollary of denigrating others and running them down in order to project one's i-ness. One tries to find others' faults and show them up for general view so as to present them as a contrast to one's own so-called qualities of head and heart. Finding faults in others leads to the evil of talking disparagingly about them and blaming them deservedly or undeservedly. This produces an argumentative and quarrel-some attitude towards others and one's own behaviour becomes totally unsavoury and cantakerous. In such a situation one must guard the mind and stabilise it like a log of wood so that these evil tendencies do not invade and pollute it.

लाभसत्कारकीर्त्यर्थि परिवारार्थि वा पुनः।
उपस्थानार्थि मे चित्तं तस्मात्तिष्ठामि काष्ठवत्।।५१।।

51. My mind seeks gain, respect and fame; it seeks servants too and personal service; therefore, like a (log of) wood, I stay.

The mind hankers after many material comforts. Man desires 'lābha' (gain); he makes frantic efforts to amass

riches, possess lands and buildings and have business concerns and money-spinning deals. He desires that others respect him, hold him in esteem and pay homage to him. Who does not want 'satkāra'. Milton called fame 'the last infirmity of noble minds'. Even good-intentioned persons cannot forego the lure of fame. Everyone wants others to know his achievements and greatness so that he attains 'kīrti' among his fellow men. Others desire 'parivāra', i.e. servants–male or female–to minister to their comforts and offer personal service to them. Some want 'upasthānam', i.e. services like the pressing and massaging of feet and legs as acts of servitude from their attendants or page-boys. All such desires constitute a hankering after purely mundane and physical needs which are absolutely non-essential for spiritual pursuit. Hence, Śāntideva says that his mind must stay unaffected by these propensities.

परार्थरूक्ष्यं स्वार्थार्थि परिषत्काममेव वा।
वर्तुमिच्छति मे चित्तं तस्मात्तिष्ठामि काष्ठवत्।।५२।।

52. When I am indifferent towards others' interests and only care for self-interest or desire (to have around me) a group, and whenever such desires make me (eager to speak), I stay put like a log of wood.

Self-interest blinds a person to others' interests and, in its wake, it generates many other pollutions in the mind. It breeds ego, jealousy, deceit and hypocrisy. Whence any thought of social welfare in such a corrupt mind? Also, it breeds the lust for self-praise and self-aggrandizement, leading to a hunger for sycophancy. One desires to have around groups of hangers – on and sycophants. Such a group ('parishata') may even consist of one's disciples or resident students. (शिष्यान्तेवासिप्रभृति जन समाजः इति परिषतः),

Whenever temptations like these – to grind one's own axe, to turn a blind eye to social welfare, to listen to flattery and words of deserved or undeserved approbation – allure the mind, one should most stubbornly stabilise the mind and stay put like a log of wood.

असहिष्णुवलसं भीतं प्रगल्भं मुखरं तथा।
स्वपक्षाभिनिविष्टं च तस्मात्तिष्ठामि काष्ठवत्।।५३।।

53. Whenever I am intolerant, lethargic, full of fear; obstinate, locquacious and partial towards my own people, I should stay put like a log of wood.

There are many more unwholesome tendencies one must avoid. One may tend to be intolerant of another's face or his views, one may tend to be lazy and indolent in action or in the performance of one's normal duties, one may tend to nurture fear of death or of a foe, one may tend to be obdurate or instrasigent, one may tend to be talkative irrespective of the propriety or otherwise of one's speech or argument, one may tend to be unduly partial towards one's own group like one's disciples, students, servants, attendants, tenants, neighbours etc., and one may get totally entrenched in such prejudicial approach. Under such circumstances great care need be taken to guard the mind and let it stay put like a log of wood so as to fortify its defences against the intrusion of all these harmful tendencies.

एवं संक्लिष्टमालोक्य निष्फलारम्भि वा मनः।
निगृह्णीयाद् दृढं शूरः प्रतिपक्षेण तत् सदा।।५४।।

54. Thus observing disturbed conceptions which provide no meaningful results, the brave per-

son should sternly control the mind by adopting salutary means.

When kleśas or disturbing conceptions tend to invade the mind one must exercise full alertness, because these are bound to generate unwholesome consequences. The word 'śūra' or brave here refers to the warrior who has chosen the budhi – mārga or who is a potential bodhisattva. He is so called as he is "क्लेशादि-संग्रामे विजयाय कृतपरिकरः शूरो बोधिसत्वः" that is, vowed to secure victory in his war against kleśas. The bodhisattva warrior must guard his mind against all ouslaughts of 'kleśas'. How? सर्वप्रवृत्ति निरोधेन, i.e. by vehemently (दृढ़म्) opposing all tendencies so that there is no risk of a relapse into the disturbed or unstable state. How may it relapse? By indulging in 'rāga' or attachment, 'dveśa' or jealousy and 'aśubha' or unhealthy actions. Acting or fighting counter to these is 'pratipakshena'. It is also stressed that this opposition is to be constant ('sadā') that is, as and when disturbing conceptions tend to raise their ugly head. Addressing the householder ·Bodhisattva in Uggra-pari-prachhā, Lord Buddha says, "One should be. non-attached to 'surā' (wine), 'maireya' (liquor), 'madya' (intoxicants), and 'pramāda' (indolence). Instead one should be 'amatta' (calm), 'anunmatta' (sober), 'achapala' (sedate), 'achanchal' (calm), 'abhrānta' (un-disturbed), 'amukhar' (silent), 'annunata' (humble), 'upasthita-smritna' (ever-mindful) and 'āsamprajanya' (vigilant)"

So also in the Tathagata-guhya-sutra: 'O kulaputras, verily a bodhisattva's speech is not impassioned or ignoble or foolish or harsh or ephemeral or self-adulatory or critical of others or of words of self-narration or of words insulting to others or smacking of egotistical phrases.'

सुनिश्चितं सुप्रसन्नं धीरं सादरगौरवम।
सलज्जं सभयं शान्तं परायाधनतत्परम्।।५५।।

55. Very resolute, very happy, steadfast, respectful with humility, with a sense of bashfulness, with fear, peaceful, engaged in providing joy to others.

परस्परविरुद्धाभिर्बालेच्छाभिरखेदितम्।
क्लेशोत्पादादिदं ह्येतदेषार्मांत दयान्वितम्।।५६।।

56. Undisturbed by mutually contradictory tendencies of childish desires; taking them as born of disturbing conceptions (in their minds), (hence) being full of kindness (towards such beings);

आत्मसत्त्ववसं नित्यमनवद्येषु वस्तुषु।
निर्माणामिव निर्माणं धारयाम्येष मानसम्।।५७।।

57. So do I (thre Bodhisattva) hold this mind of mine without any thought of ego or self, (while) performing blameless acts for myself and for (other sentient) beings.

A bodhisattva or one who takes to the path of bodhi should instal the above resolve in his mind and hold the reins of the mind with complete confidence but without any trace of self or ego. He sould be well-determined in his resolve to tread the chosen road. Such determination comes from a total absence of doubt. He should always maintain a joyous profile with an abundance of love and goodwill. He should be patient and steady and avoid flippancy of manners. He should be respectful with a feeling of total humility towards his chosen objects of worship.

He should not be brash but bashful in his conduct, indicative of humility and egolessness of the mind. He should be mindful of deviations and fear the consequences of any lapses creeping in consciously or unconsciously in his conduct. He should control his senses which will lead to peace of mind. He should be constantly engaged in providing joy to other beings without being disturbed by their opposing desires and tendencies. For, in this 'samsāra', one man's meat is another man's poison. Contradictory and opposing impulses and desires act and react and generate a plethora of confusing allurements for the mind. A bodhisattva should rise above such contradictions and confusion, because he is well aware that these are the children of kleśas. Detached from all such foolish and childish currents of desire, unattached to opposing forces, calm and sedate, he should continue his dispensations of compassion, joy and comfort.

चिरात्प्राप्तं क्षणवरं स्मृत्वा स्मृत्वा मुहुर्मुहुः ।
धारयामीदृशं चित्तमप्रकम्प्यं सुमेरुवत् ।।५८ ।।

58. Remembering again and again how I have attained, after a long time, this blessed moment, I hold this mind of mine as totally unshakable as the sumeru mountain.

A moment like the one when the mind is completely stable and secure comes by rarely and that too after a long long time of sustained mindfulness. Hence that 'kshana' or moment is holy, precious and blessed. Remembering how much effort has gone into ushering in that moment, its significance gets all the more enhanced. Therefore, with that blessed moment as the lynch-pin, the mind has to be further guarded and held firmly, immovable as the king of mountains or 'parvat-rāja' Meru (believed to be the central axle of our revolv-

ing earth). The disturbing storms of lust and desire should not be able to shake its even tenor. That is the way the bodhisattva's mind stays steady. Hence 'chitta-rakshā-vrata' (the vow to guard the mind) is the vow of vows.

गृध्रैरामिषसंगृद्धैः कृष्यमाण इतस्ततः ।
न करोत्यन्यथा कायः कस्मादत्र प्रतिक्रियाम् ।।५९ ।।

59. One does not feel concerned when one's body is dragged hither and thither (after death) by flesh-greedy vultures. Then, why be so bothering about it now (when alive)?

The argument in this śloka is that the body, by itself, is a useless contraption minus the mind. It has no intrinsic merit of its own. That is why, devoid of the mind it is just dead flesh. It is unable, in the state of death, to protect itself from greedy vultures which toss and turn and drag it as they please. It cannot even question them for their depredations for lack of a mind, which alone is the instrument for all karma. When the mind functions, the body functions too otherwise it has no seperate'śattā' or authority without the mind. Hence why should one be so mindful about the body which has no independent status while it is alive, and which in death, is a mere dead lump of flesh and bones for kites and vultures to feed on.

रक्षसीमं मनः कस्मादात्मीकृत्य समुच्छ्रयम् ।
त्वत्तश्चेत्पृथगेवायं तेनात्र तव को व्ययः ।।६० ।।

60. O mind; why do you guard this body as something belonging to you when you know that it is separate from you? What use is it for you?

Body, shorn of the mind, is of no use at all. The mind knows that this body is the repository of mere flesh and bones and that it does not belong to it. Then, why treat this non-self thing as something with-self? So, O mind, wake up and know that when this body is apart from you, of what use can it be to you? Why waste yourself for a thing totally unrelated and of no consequence to you?

न स्वीकरोषि हे मूढ काष्ठपुत्तलकम् शुचिम्।
अमेध्यघटितं यन्त्रं कस्माद्रक्षसि पूतिकम्।।६१।।

61. O ignorant fool! Why don't you hold on to a clean wooden form or image rather than guard or cling on to this dirty; stinking, fallible machine (i.e. the human body)?

The human body is a conglomeration of flesh and bones. It is unclean, impure and dirty. It is also 'śatana-dharmakam' or destructible by nature. It is ephemeral and transitory, putrid and stinking. No sane person should waste his energies in guarding such an unworthy object. It is better to guard and worship even a wooden form which is clean and pure rather than this stinking human body.

इमं चर्मपुटं तावत्स्वबुद्धयैव पृथक्कुरु।
अस्थिपञ्जरतो मांसं प्रज्ञाशस्त्रेण मोचय।।६२।।
अस्थीन्यपि पृथक् कृत्वा पश्य मज्जानमन्ततः।
किमत्र सारमस्तीति स्वयमेव विचारय।।६३।।

62. Hence, with your wisdom, separate this vesture of skin (from the flesh) and, with the instrument of discrimination, remove the flesh from the skeleton of bones.

63. Having separated the bones, look well at the marrow and then you yourself ponder: what is the essence in it?

A little exercise in wisdom or judicious discrimination is bound to reveal the whole truth about the human body. Shorn of skin, flesh and marrow it becomes a horrible skeleton, a despicable object worthy of abhorrence by the eye. Face to face with this ultimate spectacle of the human frame, one must ponder over the question as to what is substantial about it? The answer will be 'nothing.' There is nothing substantial about it; it is fleeting; it is nothing in essence.

एवमन्विष्य यत्नेन न दृष्टं सारमत्र ते।
अधुना वद कस्मात् त्वं कायमद्यापि रक्षसि।।६४।।

64. Having investigated in this manner so carefully, you did not discover any essence in it. Speak now (o mind) as to why you so guard this body even today?

In the foregoing verses it has been conclusively proved that the human body is a mere bundle of dirt and scum and that, without the mind, it is devoid of independent functioning. The state of death proves so when the physical frame is a lifeless lump and no more. Why should such a useless object be so cared for even after this realisation? For a discriminatory mind to give such underserved attention to the body (kāyā) is certainly no sign of wisdom.

न खादितव्यमशुचि त्वया पेयं न शोणितम्।
नान्तराणि चूषितव्यानि किं कायेन करिष्यसि।।६५।।

युक्तं गृध्रश्रृगालादेराहारार्थं तु रक्षितम्।
कर्मोपकरणं त्वेतन्मनुष्याणाम् शरीरकम्।।६६।

65. What use is the body which cannot be even eaten by you being dirty, nor can its blood be drunk, nor can its intestines be sucked.

66. It is only fit to be guarded as food for vultures and jackals. The best thing for the human body is to engage it in the practice of virtue.

There is no use cultivating a useless object like the body; hence there should be no 'āsanga' or attachment with it. Even its flesh is not fit for human consumption; it is food fit for vultures and jackals alone when dead. Therefore, so long as alive, so long as it can function physically, the best use it can be put to is to engage it in the practice of virtue for the sake of general good.

एवं ते रक्षतश्चापि मृत्युराच्छिद्य निर्दयः।
कायं दास्यति गृध्रेभ्यस्तदा त्वं किं करिष्यसि।।६७।।

67. Even so guarded by you, the body will be forcibly seized by cruel death and given away to vultures, what will you do then (to guard it)?

He who is born must die; the human body must perish. Howsoever much it may be nursed and preserved the cruel lord of death will not spare it but, in one sudden and swift swoop, it will seize it, squeeze all life out of it and throw it to the vultures as a useless skeleton. At that moment, everyone becomes helpless and nobody can do anything to save the body from the inevitable fate in store for it.

न स्थास्यतीति भृत्याय न वस्त्रादि प्रदीयते।
कायो यास्यति खादित्वा कस्मात्त्वं कुरुषे व्ययम्।।६८।।

68. You do not give clothes etc. to a servant who is merely a temporary (employee). Why do you then frantically waste yourself for a body which only eats and perishes (soon)?·

You engage a house-boy on a temporary basis. For such a one, you certainly do not fret about to provide new clothes or such other amenities; similarly the body is like a temporary servant, a physical contraption for a transitory life in a fleeting world. It is an intrument for the mind for so long as death does not destroy it. Therefore, for such a temporary servant as the body, why must you frantically sweat in order to provide all sorts of comforts and luxuries?

दत्वास्मै वेतनं तस्मात् स्वार्थं कुरु मनोऽधुना।
न हि वैतनिकोपात्तं सर्वं तस्मै प्रदीयते।।६९।।

69. Therefore, O mind! having paid the body its wages, put it to some gainful use now. Never should the entire emoluments be paid to it.

The body being like a temporary servant, its wages can be only commensurate with its temporary services. It must be kept engaged in useful employment so long as its temporary assignment lasts. Death ends this temporary assignment. It would be proper to pay it only what it actually deserves without any extra emoluments or concessions. Being temporary, it cannot be relied upon wholesale nor can over payments or advance of wages paid to it. So it must not be given undue importance but only to the extent its transitory, temporary status merits.

काये नौबुद्धिमाधाय गत्यागमननिश्रयात्।
यथाकामंगमं कायं कुरु सत्त्वार्थसिद्धये।।७०।।

70. Consider the body as a boat for coming and going. And, in order to do good to all beings, make it do what you want to do.

The body is like a boat to take a person across the ocean of samsāra. Whether it is this end or the other end, the boat is abandoned as the crossing ends and one reaches the shore. The boat is thus a mere medium, a temporary contraption to be intelligently used over high seas and rough waters. It is a vehicle for coming and going across the waters and that alone is the view of all the wise of the world. Hence, in order to make the journey safe and purposeful, the body must be used intelligently for the purpose it is meant for. To the extent it can be used for the welfare of beings, it has to be properly rowed like a boat through the tumble and rough of life's span; प्रवृत्तिनिवृत्तिहेतोःइच्छायत्तं कायं कुरु सत्त्वार्यानुष्ठानाय निष्पत्तये वा।

एवं वशीकृतस्वात्मा नित्यं स्मितमुखो भवेत्।
त्येजेद् भृकुटिसंकोचं पूर्वाभाषी जगत्सुहृत्।।७१।।

71. Having so attained self-control, one should always keep a smiling face, give up frowning looks, be the first to greet and become a friend of the world.

Śāntideva has already described at length the method by which the mind can be controlled. Mind-control, in fact, is self-control which, in turn, protects the body from indulging in 'akuśala' karma. Hence, having generated bodhichitta for the sake of utilising this rare human birth

as an opportunity to do good to beings, one should always go about with a smile on one's face, never allowing a frown to disturb the even tenor of his conduct. One should show respect to others by being the first to greet in a natural, unaffected and satisfying manner. This injunction reminds us of a similar injunction in the Hindu scriptures; 'purvā-bhibhāshi bhava'. That is, be the first to greet. One should, in this process, become a friend of all beings, a kalyānamitra or what Prajnakarmati calls 'sarva-sattvanām akarana bāndhava', of all beings a self-less friend. Thus sweet words, polite greetings, a smiling face and fraternal conduct should become the natural attributes of a man of self-control.

सशब्दपातं सहसा न पीठादीन् विनिक्षिपेत्।
नास्फालयेत् कपाटं च स्यान्निःशब्दरुचिः सदा।।७२।।

72. He should not throw about chairs etc; in a sudden spurt of noise, nor violently open a door nor suddenly; he should always have delight in silence.

Even small and ordinary acts of daily life can sufficiently reveal ą person's mental maturity. A man of self-control will always be self-disciplined and calm in whatever he does. He will not pull aside a chair or a cot or a stool violently in a haughty manner; he will open or shut a door gently and on the quiet and not with a bang nor violently knock at it with his hand or with a stick. His predilections will be for sobriety of conduct, quiet and dignified and certainly not for that which smacks of foppish and egoistical behaviour. His will be 'niśśabdābhirati', that is, a passion for silence.

बको बिडालश्चौरश्च निःशब्दो निभृतश्चरन्।
प्राप्नोत्यभिमतं कार्यमेवं नित्यं यतिश्चरेत्।।७३।।

73. The snipe, the cat, the thief,—each of these achieves its desired objective by moving silently and quietly; so should the seeker or 'yati'.

Śāntideva emphasises the importance of a sedate, quiet conduct by giving examples from ordinary things. The snipe or the stork quietly stands on one leg in water like a sage and suddenly pounces on the fish when it notices one. The cat moves noiselessly and grabs the swift mouse. The thief enters on tiptoe so as not to create even a rustling sound. All these achieve their goal through such conduct as is absolutely noiseless, unobtrusive and quiet. A person who is a seeker or a 'yati' and is aspiring to keep his vows of a bodhisattva's conduct, should also silently practise these vows and proceed quietly but surely towards his cherished goal.

परचोदनदक्षाणामनधीष्टोपकारिणाम्।
प्रतीच्छेच्छिरसा वाक्यं सर्वशिष्यः सदा भवेत्।।७४।।

74. One should gratefully accept the words of those who are experts in guiding others and who do unsolicited good. One should always be like a pupil to everyone else.

The advice of those who can guide others and dissuade them from doing 'akusála' karma should always be gratefully accepted. Such people are **vinayādikovidā', experts** in vinaya, and know well the rules of good conduct because they themselves practise them. Their words should be listened to; their sole nature is to do good to beings. They are like unsought benefactors from whom good flows spontaneously. Their advice will be wholesome and beneficial i.e. 'hita-vidhyakam vachanama' and must be readily accepted. One should never harbour any contrary feelings for these well-wishers nor ever disre-

gard their advice. In fact, throughout life, one must always maintain the attitude of a learner, a pupil and treat all others with 'guru-gaurava-dhiyā', i.e. the understanding or approach of a pupil towards a teacher.

सुभाषितेषु सर्वेषु साधुकारमुदीरयेत्।
पुण्यकारिणमालोक्य स्तुतिभिः संप्रहर्षयेत्।।७५।।

75. All good words should be greeted with the exclamation, 'well done, well done'! And, with words of praise, one should gladden people who are engaged in doing good to others.

What are good words or 'subhāśita?' These may be sweet words of useful instruction on dharma which tend to benefit people or augment their welfare and virtue. These deserve our approbation and acclaim with such expressions as 'sādhu sādhu' or 'well-done, well-done! If we see someone engaged in works benefical to his fellow-beings, we must appreciate his activity and speak words of praise for him instead of feeling jealous of him. At his face or at his back, we must utter such expressions as 'blessed are you, the doer of noble deeds.' It is always nice to discover the good qualities of others and give them due credit for their goodness; such a stance is possible through ego-lessness only and not self-conceit.

परोक्षं च गुणं ब्रूयादनुब्रूयाच्च तोषतः।
स्ववर्णे भाष्यमाणे च भावयेत्तद्गुणज्ञताम्।।७६।।

76. One should speak of the good qualities of others at their back and not at their face. When someone speaks of another's qualities one should recount them (in his presence). When

someone praises you, take your mind off it but, instead, remember his goodness.

Praising others for their qualities in their presence would be tantamount to flattery and sycophancy. If someone is narrating the good qualities of another person you must appreciate it and repeat after him the good remarks he makes, other-wise the narrator, believing that you are not interested in his narration, will feel pained and disheartened. He may even smell a streak of jealousy in your attitude. Avoid listening to your own praise. If someone does start speaking highly of you, do not feel inflated but, instead, think of the goodness of heart of the person who is speaking so nicely about you.

सर्वारम्भा हि तुष्ट्यर्था सा वित्तैरपि दुर्लभा।
भोक्ष्ये तुष्टिसुखं तस्मात् परश्रमकृतैर्गुणैः।।७७।।

77. All effort has happiness as its goal but happiness cannot be achieved through wealth. Therefore, happiness should be enjoyed through contentment in sharing the joy of others' good deeds.

All categories of beings aim at happiness. The categories are three: 'heen' or low, 'madhyama' or the middle ones and 'utakrišta' or the highest. Whatever the category or status, everyone wants the end of dukha and the dawn of happiness. After all, who wants suffering? The basic source of all effort is the desire for happiness or 'tushti.' Happiness cannot be purchased with money; infact, the most affluent are the most unhappy. Happiness is, in ultimate analysis, an altitude of the mind. One must seek happiness in the contentment of joy issuing out of the good deeds performed by others. That is, one must cultivate the tendency of listening to words of

praise for others' good deeds and noble qualities; one must overcome the crudity of the mind which makes it deaf to and jealous of others' praise.

न चात्र मे व्ययः कश्चित् परत्र च महत्सुखम्।
अप्रीतिदुःखं द्वेषैस्तु महद्दुःखं परत्र च।।७८।।

78. In such conduct there cannot be not only no loss for me in this life but also there is even greater inflow of happiness in lives here-after. However, if through jealousy or hatred, I do not like to listen to others' qualities, great suffering will be in store for me here and here-after.

One must feel happy to see others happy. It costs nothing to have such a tolerant and generous attitude whereas it spells for peace and joy all around. It keeps one happy and contented in this life and ensures happiness in the next. On the other hand, if one feels jealous of others' joy, one only pollutes one's mind and sows seeds of unhappiness for oneself both here and hereafter. Therefore one must forsake all unwholesome inclinations like ego, hatred and jealousy, thus making the passage of life safe for oneself and for others.

विश्वस्तविन्यस्तपदं विस्पष्टार्थं मनोरमम्।
श्रुतिसौख्यं कृपामूलं मृदुमन्दस्वरं वदेत्।।७९।।

79. One should speak in soft and gentle tones, words which are clean, clear, appropriate and sweet, delightful to the ear, originating from (an impulse of) kindness.

What kind of speech behoves the conduct of a man

aspiring after bodhi? He should be gentle and sweet in speech. His words should be devoid of all evil import, but be full of honesty of intention and sincerity of spirit. They should be clear, distinct, well-arranged and appropriate. They should be pleasing and soft to the ear, issuing out of an impulse of humane-ness and kindness of heart and graciousness of conduct. They should not issue out of the dirt and scum of jealousy or hatred, anger or revenge. Words should not be harsh, uncouth and vulgar; they should not be jarring on the ears but couched in sweet, soft tones. They should delight the ear of the listner and be received with a welcome smile by all.

ऋजु पश्येत्सदा सत्त्वांश्चक्षुषा संपिवन्निव।
एतानेव समाश्रित्य बुद्धत्वं मे भविष्यति।।८०।।

80. One should look at beings with gentleness as if drinking them in with one's eyes with the belief that being in contact with them, one shall attain Buddhahood.

While looking at or towards other beings our eyes should be full of sweetness. Our gaze should be 'riju', that is, without a trace of slyness or wryness. It should be 'avakrama' and 'akutilama', our eyes should be full of the nectar of supreme love or 'parma-priti-rasa'. Not with looks full of jealousy or anger but like a thirsty person drinking water joyfully with a look of self-satiety we should cast our eyes on other beings as if drinking in with satiation the joy of their very presence. By such an attitude of deep, ennobling love or 'prema' towards them and by so seeking refuge in them we can make these beings, who are in immediate contact with us, instrumental in the uplift and purification of our own minds. By so becoming identified in love with beings, we will automati-

cally dedicate ourselves to their well-being and ultimately become 'sattvārtha smartha' or capable of service to beings. Thus our conduct of love and gentleness towards our neighbours.and those we daily come in contact with will become a determinig factor for our 'buddhattva": सत्त्वाराधनमेव बोधिसत्त्वस्य कर्म। A bodhisattva's only duty is to give joy to beings.

सातत्याभिनिवेशोत्थं प्रतिपक्षार्थमेव च।
गुणोपकारिक्षेत्रें च दुःखिते च महच्छुभम्।।८१।।

81. Constantly motivated by noble aspirations born of grace or by contrary to klesa aspirations, if one works in the fields of 'gunas', 'upakāra' and 'dukhita', the result will be highly beneficent.

What are the three fields or 'kshetras' referred to in his sloka? The 'guna' field is the field of the Buddha, the bodhisattvas the gurus and 'achāryas'. The 'upakari' field is the field of parents, and the 'dukhita' field is that of suffering beings who need succour and relief from pain. It is the grace of the Buddha, the bodhisattvas, the preceptors, the teachers and the parents which makes a person aspire to work in these fields. The dukha of beings also inspires one to work for the amelioration of their lot. The aspiration may be born of the positive feeling of a desire to work as engendered by the grace of one's superiors or the aspiration may be born of the negative feeling of the desire to undo the effect of kleśas. Whether it is the positive impulse to do good or a strong and healthy reaction to evil impulses, the motive in both cases is noble. The directing of one's wholesome deeds towards the objects of refuge in the 'guna-kshetra', towards the objects who bestow untold benefits in the

'upakari-kshetra', and towards the objects of misery or the suffering beings in the 'dukhita kshetra', even if a little effort is done, leads to great good. However, the effort should be constant and not haphazard.

दक्ष उत्थानसंपन्नः स्वयंकारी सदा भवेत्।
नावकाशः प्रदातव्यः कस्यचित् सर्वकर्मसु।।८२।।

82. Endowed with skill (or wisdom) and loftiness one should onself undertake to do (what one wants to do). **One should not delegate to others** all actions (which one wants to perform oneself).

Wisdom, skill, loftiness and the will to act are essential ingredients for the performance of 'kuśala' karma. Mere knowledge is not enough but the crux of the matter is to convert scriptural knowledge into useful activity. Hence a person has to be skilful and wise. He should cultivate a loftiness of purpose by abjuring all pettiness. He should himself undertake to do what he wants to do. He should be seized with a spirit of total voluntariness. He should not depend on others nor allow them the chance to do what he himself is supposed to accomplish. Entirely self-reliant, self-sufficient and self-dependent, he should not cast his burden on others nor act as a parasite. Acquitting himself in this manner he should endeavour to give practical shape to his 'shrut-janāna' or acquired knowledge.

'उत्तरोत्तरतः श्रेष्ठा दानपारमितादयः।
नेतरार्थे त्यजेच्छ्रेष्ठामन्यत्राचारसेतुतः।।८६।।

83. The various 'pārmitās like 'dāna' etc. are graded as one being superior to the other.

However, one should not for the sake of these 'pārmitās', give up the practice of good towards others. Such practice is like a bridge of conduct.

The practising of the six perfections or 'shata-pārmitā' has been enjoined upon the sādhaka. And, it is also stated that these 'pārmitās', in a graded scale, are as one superior to the other, for example, 'śilạ' or conduct is superior to charity and forbearance is superior to 'śīla' etc. This is correct as far as it goes. However, not for the practice of these graded perfections should one give up what has been advised above, that is, the practice of good towards others which, in itself, is a great gift. The practising of the perfections ṣhould not be at the cost of or in opposition to that good gift which motivates one to do good to beings. For, it is said, that the conduct of the bodhisattvas is like a 'setu' or bridge, a dam for the protection and preservation of the waters of virtue and noble conduct कुशलजल-रक्षणाय।

The six perfections progressively eulogised as one being greater than the other, should be practised as aids, complementary to and not as in conflict with noble conduct. The touch-stone is the commitment to 'para-kalyāna' or public welfare. If, in the pursuit of doiing good to beings, a lesser ideal or practice needs to be ignored, it is pardonable. The 'tuchha' or the trifling can always be forsaken for the sake of the 'sreśta' or lofty and the 'sthūla' or the gross for the sake of the 'sukśma' or the subtle.

एवं बुद्ध्वा परार्थेषु भवेत्सततमुत्थितः।
निषिद्धमप्यनुज्ञातं कृपालोरर्थदर्शिनः।।८४।।

84. Realising this, one should constantly be

endeavouring to do good to others. The Merciful One, the seer of reality, has (in this contēxt) allowed the performance of even actions other-wise forbidden.

The main consideration in the performance of all activity is the extent of its usefulness to beings. Ask yourself: "does it promote the welfare of others?" If so, many a restriction, otherwise applicable to human conduct, could be relaxed. Even the all-merciful Lord Buddha allowed such relaxation, for he knew the inner secret of things, the ultimate Reality. He allowed this concession to the bodhisattvas because He, with 'prajna-chakshu' or wisdom eye saw such relaxation as conducive to the welfare of beings, And, the distinction between 'āpatti' (objection) and 'anāpatti' (non-objection) has been explained at length in 'Upali-pari-prachha' and the 'Upayaya-kauśalya sutra.

विनिपातगतानाथव्रतस्थान् संविभज्य च।
भुञ्जीत मध्यमां मात्रां त्रिचीवरबहिस्त्यजेत।।८५।।

85. One should divide one's food among those fallen to lower realms, the destitute ones, and the practioners of vows; one should eat moderately and make do only with the three clothes or 'tri-cheevara'.

How to protect the 'ātma-bhava' for the good of others? The answer is: through control over food and clothes: भैषज्यवसनादिभिरात्मभावो परिपालयेत्। How much food should one eat? How many clothes should one wear? Śāntideva answers these questions in this śloka.

One must divide one's food and share it with (a) 'pretas' or those who have, through unwholesome karma, fal-

len into lower realms. One share of food should be kept apart for them. एकं प्रत्यङ्गं विनिपातिनाम्। (b) the destitute people, the helpless people who have no refuge or protection. The second share should be kept apart for them: द्वितीयमनाथानाम्। (c) those who practice vows or the 'vratastha'. The third share should be kept apart for the brahmacharis or mønk mendicants: तृतीयं सब्रह्मचारिणाम्। the last and the fourth share alone should be for oneself: चतुर्थमात्मना परिभुञ्जीत। So sharing one's food, one's attachment to food disappears, desire and greed are smothered. One eats to live and does not live to eat. Only 'madhyamam mātrám' or a just reasonable quantity of food remains the maximum requirement for such a man of self-control. The palate gladly accepts its one-quarter share of sustenance, three quarters having been apportioned to others as advised. So does a man become 'nirāhāri' or one who eats no food. It has been proprounded in the Ratnamegha that eating with moderation is highly beneficial for it neither makes the body corpulent nor lean. It is said that there are eighty types of millions of bacteria in the human body. Moderation in food habits helps protect these bacterias. But when food is eaten for the satisfaction of one's palate only, kleśas are generated. Says Shiksha-smuchaya: आत्मतृष्णोपभोगात्तु क्लिष्टापत्तिः प्रजायते।

The Chandra-pradeepa-sutra also states:

ते भोजनं स्वादुरसं प्रणीतं
लब्ध्वा च भुञ्जन्ति अयुक्तयोगाः।
तेषां स आहारु वधाय भोति।
यथ हस्तिपोतान बिसा अधौतकाः।।

What about clothes? One should be contented with the three clothes essential for covering the body and the rest should be given away to the needy. It is said; 'trichee-varam śraman kalpa'. Nothing, however, need be given

away, if one possesses less than even three clothes.

As for food, there is a further distinction made as 'bhaishajya': food is of two types: सतत्भैषज्यम् and ग्लान-प्रत्यय-भैषज्यम्, that is, food which we normally receive like rice etc. and which we get on special occasions after a week or a month etc. And, the latter is of three types: 'yāmikam', 'sāptahikam' and 'yāvajjvitham,. Food as charity should be given to only two types of persons: the 'yukta', and the 'mukta'. Except these two, all food should be reserved for other beings.

सद्धर्मसेवकं कायमितरार्थं न पीडयेत।
एवमेव हि सत्तवानामाशामाशु प्रपूरयेत्।।८६।।

86. One should not inflict pain on the body for trifling gains, because the body is the instrument of noble dharma. So functioning, one may speedily fulfil the wishes of all beings.

One should not torture the body with unnecessary penance or austerities. One should tread the middle path between total abstemiousness and total indulgence. Why? Because, as an ancient Indian injunction says, शरीरमाद्यं खलु धर्मसाधनम् the body is the vehicle for the realization of dharma. It is this physical contraption that helps one perform what one intends performing. The bodhisattvas are the servants of dharma and their dharma is to provide happiness to beings here and here-after: लौकिक-लोकोत्तर-परहितसुखविधानम्। Their servant, in turn, is the body or 'kāya'. A weak body, it is said in Ratnavali, is incapable of practising dharma. Hence, with a healthy mind esconsed in a healthy body and with the aid of 'prajnā' and 'karunā', the bodhisattva can continue to do immense

good to beings.

त्यजेन्न जीवितं तस्मादशुद्धे करुणाशये।
तुल्याशये तु तत्त्याज्यमित्थं न परिहीयते।।८७।।

87. Hence the body should not be given away out of an impure (or unhealthy) desire for compassion. Instead, both here and hereafter, it should be given away for fulfilling a great purpose.

The body being the instrument of Dharma, great care should be exercised in its use. It should not be made an object of sacrifice for all and sundry. It should not be given away for serving the ends of evil persons out of compassion, because compassion misplaced is bound to lead to negative and infructuous results. Over-zealous conduct in such a context is an obstacle both for one's own and others' good. It has been said in the 'Bodhisattva-pratimokśa sutra: "O Shariputra', if a bodhisattva has renounced householder life and has attained all aspects of bodhi, how should he give in charity; how much should he give in charity, what sort of charity should he practise and function as the dispenser of dharma?

"O Shariputra, he who is a householder bodhisattva should give in charity as many 'buddhakśetras' as the sands of the Ganga, full of seven kinds of jewels, to the Tathagatas, the arhats and the samyaka-sambuddhas.

"O Shariputra, he who is a parivarājaka' or itinerant bodhisattva can expound a four-fold tale of dharma (or the story of the Lord). This alone will ensure ample 'punya' or merit for him.

"O Shariputra, he who is a householder bodhisattva should serve the dharma and should be fully engrossed in it. By so doing he will not deviate from the path of bodhi, for he has already given himself away entirely to the welfare of beings. However, it (i.e. bodhi) has to be guarded against 'akālaupabhoga' or untimely depletion. He should be constantly vigilant.

धर्मं निगौरवे स्वस्थे न शिरोवेष्टिते वदेत्।
सच्छत्रदण्डशस्त्रे च नावगुण्ठितमस्तके।।८८।।

88. Dharma should not be expounded to those who lack respect for it, nor to those who, even though healthy, wear cloth around their heads, nor to those carrying an umbrella or canopy, a stick, a weapon, nor to those whose forehead is covered with a cloth.

Here Śantideva expounds as to how and to whom dharma should be offered. The gift of dharma should not be offered to the undeserving. Those who lack faith and have no respect for holy teachings do not deserve the gift of dharma, which, in fact is an object of reverence for both men and gods; 'deva-manushya-pūjito hi bhagwato dharma'.

गंभीरोदारमल्पेषु न स्त्रीषु पुरुषं विना।
हीनोत्कृष्टेषु धर्मेषु समं गौरवमाचरेत्।।८९।।

89. The profound and spacious dharma should not be propounded to lesser people nor to women un-accompanied by men. One should show equal respect for both the lower and the higher dharmas.

Dharma is both serious and profound. It is deep as the ocean and spacious as the sky. It is 'gambhīra' bęcause its nuances are extremely subtle and are not intelligible to the ıgnorant and the dull-witted. It is 'udāra' because it is expansive and all-embracing. Those with uncouth intellect cannot grasp it. They are 'alpa' because they are 'asamskrita – buddhi' or of unpolished intellect. All spiritual instruction is anathema to such people. Hence, dharma should not be expounded to them. Both 'yānas' or vehicles deserve equal respect. The term 'heena' here refers to the lesser yāna or Śrāvaka-yāna and the term 'utakriśta' refers to the higher or Māhāyana. Those who may propound the teachings of either of these are only doing so for the good of beings. Therefore, they deserve all respect. Neither of the yānas should be ridiculed or looked down upon otherwise the noble dharma will decay: सध्दर्मप्रतिक्षेपः भविष्यति It is said in the Saddharma-vaipulya-samgrah: "O Manjushri! he who calls it ignoble, he verily lets down noble dharma. His utterance insults the Tathagata, his utterance insults the Sangha, – he who terms this as proper and that as improper."

नोदारधर्मपात्रं च हीने धर्मे नियोजयेत्।
न चाचारं परित्यज्य सूत्रमन्त्रैः प्रलोभयेत्।।९०।।

90. One should not engage into the secret of the Lower dharma a person who is deserving of the Higher dharma. He should not be, at the cost of giving up 'āchāra' or 'śīla', tempted into the teachings of sutra and mantras.

If a person is endowed with superior intellect and aptitude for the pursuit of the Higher dharma, he should study Mahāyāna. He should not be enticed into the study and pursuit of Heenayāna or Śravaka-yāna, because such a one needs instruction in

'bodhisattva-charyā', the conduct of a bodhisattva and not in sutra and mantra. He must practise the conduct of a man of bodhi ·as enunciated in the Mahāyāna. His main-stay is śīla' and not the sutra or the mantra. Speaking to some god, Bodhisattva Ādikārika advises thus in the Ākāsgarbha-sutra; "Cultivate your mind unto the generating of 'samyaka-sambōdhi' through 'śīla' or conduct. Study Mahāyāna. If any unwholesome karma still clings to you owing to the kleśas generated by body, speech and mind, you will surely be cleansed of it". A bodhisattva is liable to deviate from his path if he dabbles into the mere sutra and mantra teachings, because he is 'gambhirodār-bhājanam' and not 'śravak-yānādi – bhājanam'.

दन्तकाष्ठस्य खेटस्य विसर्जनमपावृतम्।
नेष्टं जले स्थले भोग्ये मूत्रादेश्चापि गर्हितम्।।९१।।

91. Throwing spittle or the tooth stick in the open is not good. Also condemnible is to urinate in water or on land usable by others.

If one is in the habit of cleansing one's teeth with a 'dātun' or a piece of stick from a fresh branch, as was the ancient Indian habit, one should not go on spitting all over. That would be very unhygenic indeed. In fact, one must cover both the spittle and the tooth stick with earth. Further, it is an extremely reprehensible habit to urinate in water which is likely to be used by others like the water of a lake or a stream. On land too one must take care not to urinate or defecate wherever one likes. The land and the water have their presiding deities who must be paid due deference whenever using these great gifts of nature for any purpose.

मुखपूरं न भुञ्जीत सशब्दं प्रसृताननम्।
प्रलम्बपादं नासीत न बाहू मर्दयेत्समम्।।९२।।

92. One should not eat with an over-filled mouth nor eat noisily nor with one's mouth wide open. One should not sit with one's legs out-stretched nor should one rub both the arms simultaneously.

Here are simple but meaningful instructions which must be learnt. Some people do not eat in small morsels but swallow food in big lumps. The mouth should not be overfilled with a huge morsel. There should be no munching or crunching noise while eating nor should one open one's mouth wide like a buffallo and give an impression of devouring greedily rather than that of eating gracefully. One must sit cross-legged or in the padma-posture or half-padmāsana and not with legs out-stretched. This latter posture is sheer vulgarity. The rubbing of both the arms together in the manner of a wrestler is symbolic of both ego and ill manners. This should be avoided. Whereas 'samam-mardanam' or simultaneous rubbing of arms is bad, there is no taboo on 'krama mardana' or rubbing them alternately.

नैकयान्यस्त्रिया कुर्याद्यानं शयनमासनम्।
लोकाप्रसादकं सर्वं दृष्ट्वा पृष्ट्वा च वर्जयेत्।।९३।।

93. One should not sit, travel or sleep alone with another woman. Every conduct, which is not conducive to the general good, should be given up after observation and inquiry.

The company of women can prove an obstacle in the path of 'sādhanā' through distraction of the mind.

Hence, one should avoid the proximity of women, especially strange women. One should avoid sitting alone in the company of members of the fair sex, nor should one travel with or sleep in the company of stranger ladies. This will obviate all likely temptation. One's general conduct should be conducive to general good. This can be weighed and verified on the twin touch-stones of scriptural injunction and comman or customary usage. Whatever is certified by the scriptures is good; whatever is certified by custom or general social behaviour is wholesome. These, passing through the crucible of one's own 'prajnā' or discriminating wisdom through observation and inquiry, will provide the measure for beneficent behaviour in daily life. It is said in the Shiksha-smuchaya-kārikā: "that which is unproductive of beings' welfare should be assiduously abandoned" – येनाप्रसादः सत्वानां तद-यत्नेन परित्यजेत्। How does a bodhisattva, by affording protection to beings and by guarding his own self for cultivating and protecting bodhi, tread the path of righteousness? Through a conduct full of gentle speech, sweet words, total detachment and wise discrimination.

नाङ्गुल्या कारयेत् किंचिद्दक्षिणेन तु सादरम्।
समस्तेनैव हस्तेन मार्गमप्येवमादिशेत्।।९४।।

94. One should not indicate anything with one finger alone but, instead, with the entire right hand politely indicate the direction etc.

न बाहूत्क्षेपकं कंचिच्छब्दयेदल्पसंभ्रमे।
अच्छटादि तु कर्तव्यमन्यथा स्यादसंवृतः।।९५।।

95. One should not shout for a paltry reason by waving about one's arms. Instead, one should

snap one's finger gently (to make one's point), other-wise it will be interpreted as uppishness.

Gesticulating with one finger and indicating the direction etc. with it is very unmannerly. Do not use 'tarjani' or the finger next to the thumb for pointing out things or for calling a person. In fact, the very word 'tarjani' is from the root 'tarajna' to reprimand, to upbraid; the very name of this finger implies a negative, unwhole-some propensity. If one is to indicate a direction or an object one must use the entire right hand, with palm open, and give direction with a very polite and respectful attitude. A bodhisattva's smallest gesture should not smack of the least disrespect for beings but, instead, he has to serve as a model of absolute humility and urbanity.

Shouting and raising one's arms in wild gesticulations do not speak for refinement in manners. As for a seeker, such conduct is totally reprehensible indicating as it does an absolute lack of self-control. Hence one must speak softly and make only such subdued gestures as, for example, with the hushed, mild snapping of one's fingers in order to make a point.

नाथनिर्वाणशय्यावच्छयीतेप्सितया दिशा।
संप्रजानंल्लघूत्थानः प्रागवश्यं नियोगतः।।९६।।

96. While sleeping one should sleep in the desired direction in the posture of the Lord at the time of His 'mahāparinirvāṇa' with the predetermination to quickly arise again and also, remembering 'punya karma, (even at the hour of sleep).

At the time of going to sleep one should remember the posture of Lord Buddha at the time of his entering nir-

vāṇa: lying on the right side, left foot placed on the right foot, the right arm serving as the pillow, the left arm spread over the left thigh and body covered with 'cheevara' or a sheet cloth. One should lie in the direction of one's choice but in the pose described above. Even in sleep one must not grow indolent but, instead, be fully conscious of merits. One must retire to bed as 'uthāna-samjni' or as one capable of resurection or re-awakening, as 'āloka-samji' or conscious of light or as an embodiment of light. One must not sleep like a pig or a mere log of wood but as 'samprajnāna', as a live, conscious being.

आचारो बोधिसत्त्वानामप्रमेय उदाहृतः।
चित्तशोधनमाचारं नियतं तावदाचरेत्।।९७।।

97. The conduct of the bodhisattvas is described as something immeasurable. Therefore (for the attainment of such conduct) one must practise the art of the culture of the mind.

In books like Bodhisattva-prati-moksha, it has been said that the conduct of a bodhisattva is indescribable. It has so many attributes and facets that it is difficult for ordinary human beings to understand them or take their full measure. In order that a bodhisattva is able to attain all those rare attributes, the most important thing for him is to cleanse his mind and so cultivate it as to make it an instrument of general weal.

रात्रिंदिवं च त्रिस्कन्धं त्रिष्कालं च प्रवर्तयेत्।
शेषापत्तिसमस्तेनं बोधिचित्तजिनाश्रयात्।।९८।।

98. Thrice by day and thrice by night one should ponder over the Three Heaps. One's other

observations will be negatived by one's reliance on the jinas and the bodhi-chitta.

If there is āpatti,' a difficulty or obstruction, due to ignorance or lack of reverence, such normal 'āpatti' can be rectified by deliberating over the three 'skandhas'. These are 'pāpa-deśanā, 'punyānumodana' and 'bodhi-parināmana' – the confession of evil, the commending of merit and the emphasising of bodhi. Thrice by day and thrice by night one must ponder over the subjects of confessing one's faults, collecting merit and the importance of bodhi. Also, respectful obeisance to the conquerors or the thirty five Buddhas of 'āpatti-deśnā' helps in overcoming obstacles; the very repetition of their names ensures the cessation of all abberrations of conduct by a bodhisattva. The Chaturdharmaka-sutra mentions four ways in which the bodhisattva overcomes the demerit of a wrong practised by him: through a confession of misconduct or 'vidūshana samudāchāra;' through ultimately veering round to the performance of kuśala karma after deviation into akuśala karma – 'pratipakśa samudāchāra' through the power of detachment from the temptation towards evil 'pratypatti balam'; through seeking refuge in the Buddha, the Dharma and the Sangha – 'āśraya balam'. "O maitreya! by this four-fold conduct the great being bodhisattva overcomes the consequence of an evil done by him." Upali-pari-prachhā and Shikśa Smucchaya also refer to the manner in which the jinas or Buddhas can help in overcoming 'āpatti': 'I seek refuge in the Buddha of (name) I seek refuge in the Sangha, I bow to the Arhata tathgata who is 'samyaka-sambuddha', I bow to the 'vajra – mardin'. With folded hands, I seek refuge in all: 'upaimi sarvāna śarnam kritānjali'. Undoubtedly, those who seek refuge in Lord Buddha can never be damned, for they forsake their human body and attain a celestial body:

ये बुद्धं शरणं यान्ति न ते गच्छन्ति दुर्गतिम्।
प्रहाय कायान् मानुषान् दिव्यान् कायांल्लभन्ति ते।।

The same is also true of the refuge in Dharma and in Sangha.

या अवस्थाः प्रपद्येत स्वयं परवशोऽपि वा।
तास्ववस्थासु याः शिक्षाः शिक्षेत्ता एव यत्नतः।।९९।।

99. Whatever the situation arises, while functioning for oneself or for others, one should assiduously practise whatever has been taught in the Instruction.

As a person wanders on his way through the labyrinth of life he may come face to face with many situations. Whilst performing his duty towards himself or towards his fellow-beings, he should faithfully adhere to the teachings and act accordingly. His conduct should be in complete accord with whatever has been taught to him over the years by his preceptors. Whatever the situation or circumstances, the teachings must be relied upon as a guide.

न हि तद्विद्यते किंचिद्यन्न शिक्ष्यं जिनात्मजैः।
न तदस्ति न यत्पुण्यमेवं विहरतः सतः।।१००।।

100. There exists not anything which is not worth being learnt by the sons of conquerors, nor is there no limit to the 'punya' that is gathered in the course of such conduct (by the bodhisattvas).

Through their understanding of the true nature of all

phenomena and the resolve to act for the good and well-being of all creatures, the bodhisattvas are well conversant with all that need be learnt, practised and taught. Were they not so equipped, they would not be capable of understanding the massive task of 'para-kalyāna'-the happiness and welfare of others. So are their actions accompanied by 'chittotapāda,' 'smriti', 'prajnā' and 'bodhi-parināmanā.' These actions become noble, pure, unsullied; consequently, their conduct generates total merit.

पारंपर्येण साक्षाद्वा सत्त्वार्थं नान्यदाचरेत्।
सत्त्वानामेव चार्थाय सर्वं बोधाय नामयेत्।।१०१।।

101. One should not, therefore, do anything overtly or covertly if it does not serve the welfare of beings. One should dedicate all one's 'bodhi-parināmanā to the service of beings.

All one's actions, whether undertaken through self-inspiration – like charity etc. or inspiration from others should have only one aim: the welfare of all sentient beings and the removal of suffering. The full development or the ripe fruit of bodhi should also be dedicated towards ameliorating the lot of suffering humanity. Such conduct alone is the bodhisattva's solitary option.

सदाकल्याणमित्रं च जीविताथेंऽपि न त्यजेत्।
बोधिसत्त्वव्रतधरं महायानार्थकोविदम्।।१०२।।

102. One should never forsake one's 'kalyāna-mitra' or spiritual friend who practises the bodhisattva vows and is proficent in the knowledge of the Mahāyāna even at the cost of one's life.

A true 'kalyāna-mitra' is a rare commodity and hard to come by. He alone is our true friend and guide as he helps us progress on the spiritual path. He should be assiduously practising the bodhisattva vows. He should possess a thorough knowledge and understanding of the Mahāyāna teachings as contained in the Tripitaka. We must hold on to such a beneficent and true friend with hooves of steel. It is said in the 'Chatur-dharmaka-sutra: 'O bhikshus! the bodhisattva should not give up the kalyānamitra ever in life even at the risk of his life, for he is well-grounded in the bodhisattva instruction: बोधिसत्वशिक्षा संवरे व्यवस्थितम् and erudite in understanding the meanings of Mahayana. These two qualities amply qualify him to be a 'kalyānamitra'.

श्रीसम्भवविमोक्षाच्च शिक्षेद्यद्गुरुवर्तनम्।
एतच्चान्यच्च बुद्धोक्तं ज्ञेयं सूत्रान्तवाचनात्।।१०३।।

103. One should learn from the Śri-sambhava-vimokaśa-sutra as to how one should conduct oneself towards the guru. This and much other instruction given by Lord Buddha should be learnt through the study of sutras.

The Śri-sambhava-vimokśa-sutra in the Gandavyuha mentions in detail the characteristics of a guru or 'kalyānamitra' as also the way one should behave towards the guru. Says Ārya-śri-sambhava: "one should honour one's spiritual friend with a mind like the earth which bears all burdens, a mind like the vajra which is impregnable in its intent, a mind like a fence which no hardship can pierce, a mind like a common slave who shuns not to accept any odd task, a mind like a menial who has abandoned all self-importance, respect and disrespect; a mind like a vehicle which is capable of carrying heavy loads, a mind like a horse who does not fly into temper, a mind

like a boat which tires not of coming and going or pedaling to and fro, a mind like a good son in seeing the face of the spiritual friend.

"O kula.putra! regard yourself as a sick person and the spiritual friend as a physician, his instructions as the medicine and your pracuce as the method towards a ćure; kulputra! consider yourself a coward and the spiritual friend as brave, his teachings as the weapon and your practices as the method to destroy the enemy".

For futher enlightenment, one should read the other sutras as they contain all the noble teachings of Lord Buddha. A beginning may be made with the study of the Ākāśa-garbha-sūtra.

शिक्षाः सूत्रेषु दृश्यन्ते तस्मात्सूत्राणि वाचयेत्।
आकाशगर्भसूत्रे च मूलापत्तीर्निरूपयेत्।।१०४।।
शिक्षासमुच्चयोऽवश्यं द्रष्टव्यस्तु पुनः पुनः।
विस्तरेण सदाचारो यस्मात्तत्र प्रदर्शितः।।१०५।।
संक्षेपेणाथ वा तावत्पश्येत्सूत्रसमुच्चयम्।
आर्यनागार्जुनाबद्धं द्वितीयं च प्रयत्नतः।।१०६।।

104. The teachings are reflected in the sutras. Hence one should study the sutras. To begin with, one should study 'mūlāppatti' in the Ākāśagarbha-sutra.

105. Shikśāsmucchaya should also be persued again and again, because therein are described in detail the practices necessary for good conduct.

106. Also, one should go through the gist of teachings contained briefly in Sutra-smucchya and

the two poetical works by the noble Nāgārjuna.

The teachings or instructions ('śikśā) referred to in this śloka are those which are to be practised by the bodhisattvas as also such practices as are to be avoided.

The sutras are the Mahāyāna sutras like 'Ratnamegha'. And, what is 'mūlāpatti? the Ākaśagarbha-sutra says that there are five basic 'appattis' or disqualifications of an anointed kshatriya, only one appatti for the comman person and eight for the bodhisattva. The indulgence into any of those five makes a kshatriya lose all his merit; for example, the first disqualification for him is to steal or help steal an article from a stupa or from the Sangha, the second, to controvert the three-vehicled spoken dharma, the third to seize the ochre robe of a wandering monk or a householder or attack him bodily or injure him or throw him into prison or take away his life. Transgressing the five non-interrupted practices or 'anantarya's' constitutes the fourth disqualification; taking to the state of treading the path of doing unwholesome karma or making others do so contributes to the fifth disqualification.

यतो निर्धार्यते यत्र यदेव च नियुज्यते ।
तल्लोकचित्तरक्षार्थं शिक्षां दृष्ट्वा समाचरेत् ।।१०७।।

107. One should, keeping in view the sutra teaching, so conduct one-self in life as to guard the mind of the people.

Whatever has been propounded in Smucchaya should be adhered to; what is recommended snould be followed; what is forbidden should be avoided. It is very important for the bodhisattva to be always on the right path. Through his exemplary conduct alone can he guide and

guard the conscience of the common people.

एतदेव समासेन संप्रजन्यस्य लक्षणम्।
यत्कायचित्तावस्थायाः प्रत्येंवक्षा मुहुर्मुहुः।।१०८।।
कायेन्नैव पठिष्यामि वाक्पाठेन तु किं भवेत्।
चिकित्सापाठमात्रेण रोगिणः किं भविष्यति।।१०९।।

108. This alone is the characteristic of a person with 'samprajanya' that he should, again and again, watch the condition of his body and of his mind.

109. I shall practise these teachings in my actions. What purpose can mere oral reading serve? How can a sick person be cured merely by the reading of medical texts?

Mere book knowledge leads nowhere unless it is translated into action. Just as an ailing person cannot be cured of his illness by merely reading books on medicine, so also the secret of spiritual health lies not so much in the persual as in the practice of scriptural injunctions. There is all the difference between 'vāka-pātha' and 'kāya-pātha, i.e. oral study and practical study.

Constant vigilance calls for a periodic self-check as to whether one's actions, thought and speech are in accordance with the teachings of the sutras. One must use one's 'prajnā' to examine again and again the state of the body and of the mind.

VI
Kśānti–pārmitā

PERFECTION OF FORBEARANCE

सर्वमेतत्सुचरितं दानं सुगतपूजनम्।
कृतं कर्मसहस्रैर्यत्प्रतिघः प्रतिहन्ति तत्।।१।।

1. Anger destroys all wholesome conduct, such as charity and Buddha-worship, collected during thousands of aeons.

Anger has devastating consequences for the person who practises it. It destroys in a moment all the merit he may have collected during hundreds of lives through acts of charity and kindness or through obeisance to the sugatas,—the Buddhas and bodhisattvas. All this merit is burnt down by even a small spark of anger like fire burning down a heap of collected straw. The Manjuśri-vikridita-sutra actually defines 'pratigha' as 'that which kills or destroys merit collected over ages'— कल्पशतोपचितं कुशलं प्रतिहन्ति तेनोच्यते प्रतिघ इति। Therefore, it is advised that one should not exhibit anger even towards a tree stump.

न च द्वेषसमं पापं न च क्षान्तिसमं तपः।
तस्मात्क्षान्तिं प्रयत्नेन भावयेद्विविधैर्नयैः।।२।।

2. There is no sin greater than hatred and no penance greater than forbearance. Therefore, forbearance should be practised with constant effort in various ways.

Ḥatred or jealousy is like a canker. It gradually eats away all merit. Hence it is a sin to harbour ill-will against any being. Patience is a great virtue. It steels the mind against the onslaught of hatred. Forgiveness is not a sign of weakness but prowess,—spiritual prowess: 'kśamā veerasya bhūshanaṃ'—forgiveness is the ornament of the brave. An evil person cannot harm him who wears the sword of forgiveness: क्षमा खड्गः करे यस्य दुर्जनः किं करिष्यति। one must practise tolerance and forbearance and bear with the shortcomings and aberrations of fellow-beings.

मनःसमं न गृह्णाति न प्रीतिसुखमश्नुते।
न निद्रां न धृतिं याति द्वेषशल्ये ह्यदि स्थिते।।३।।

पूजयत्यर्थमानैर्यान् येऽपि चैनं समाश्रिताः।
तेऽप्येनं हन्तुमिच्छन्ति स्वामिनं द्वेषदुर्भगम्।।४।।

सुह्यदोऽप्युद्विजन्तेऽस्माद्ददाति न च सेव्यते।
संक्षेपान्नास्ति तत्किंचित्क्रोधनो येन सुस्थितः।।५।।

3-5. The mind does not experience peace, nor the joy of love, nor sleep nor patience, as long as the barb of hatred is embedded in the heart.

Those whom he obliges with benefits and who are entirely dependant on him,-even such (servants etc.) become ready to kill a master who harbours hatred (for them).

From such a one, even friends get scared. Inspite of his charity, he is not ministered to (by them). In brief, nobody can stay happy while harbouring anger.

If the fire of hatred is always scouraging our hearts, we

can never be at peace with ourselves. The mind will always be restless owing to the fire raging within. All joy will vanish and love and equanimity disappear from the mind. The barb of hatred and jealousy corrodes both the mind and the body. Peace and sleep become scarce and contentment becomes a thing of the past. All patience is lost in the constant turmoil of an unstable mind, aflame with hatred.

Love alone is the crux of the matter. Even favours showered on others evoke no healthy response unless accompanied by love. Take the case of a master with numerous servants who entirely depend upon his generosity for their sustenance. If the master is ill-tempered and peevish by nature and loves them not the servants are likely to revolt against him sooner or later. All his generosity will be thrown overboard when his subordinates decide: 'enough is enough'. Even friends desert such a one for there is no love lost between the surly churl and them. Therefore, hatred, jealousy and anger are the worst enemies of man.

एवमादीनि दुःखानि करोतीत्यरिसंज्ञया।
यः क्रोधं हन्ति निर्बन्धात् स सुखीह परत्र च।।६।।

6. Hence this enemy called anger is at the root of all sufferings. He who destroys anger steadfastly will ever be happy here and here-after.

Anger is man's deadly foe. It is the root cause of all his woes and, like a canker, eats away the core of inner joy. Anger must be curbed the very moment it arises in the mind. One can do so by recollecting the teachings of Lord Buddha. It is said in the Anguttara Nikaya: "As a log from a pyre, burnt at both ends and fouled in the middle, serves neither for firewood in the village nor the timber in the forest, so is a wrathful man." And, in the

Dhammapada: "Never indeed is hatred stilled by hatred; it will only be stilled by non-hatred. Conquer anger by non-anger; conquer evil by good." It is only through sustained effort that one can overcome the tendency to get angry. The conquest of this sworn foe ensures happiness both in this world and the next.

अनिष्टकरणाज्जातमिष्टस्य च विघातनात्।
दौर्मनस्याशनं प्राप्य द्वेषो दृष्टो निहन्ति माम्।।७।।

7. Hatred, by getting the food of ill-will through the practising of undesirable conduct and (from) hindrance to desirable conduct, gets head-strong and destroys me.

'Ishta' karma is that which produces happiness for oneself and for others; 'anishta' karma is that which brings suffering for oneself and for others. This concept of the 'ishta' or desirable and 'anishta' or undesirable is taken by Śāntideva only for the sake of argument, because in the final analysis or from the point of view of 'paramārtha' there is no such thing as 'ishta' or 'anishta'. The undesirable is the product of a misplaced faith in illusory 'vasanās' or desires. Any action so born is bound to produce ill-will and rancour. When obstacles stall the practising of the desirable, mental worry ensues. Hence, in both cases, the net result is hatred whose fires are fed by either consequence. Hatred, so multiplied, destroys. In the first instance it is the false and base feelings which generate unwholesome results and produce hatred; in the second instance, hurdles in the path of desired good create mental anguish which, in turn, generates anger. However, no amount of anger can extinguish anguish; it only strengthens the destructive power of hatred.

तस्माद्विघातयिष्यामि तस्याशनमहं रिपोः ।
यस्मान्न मद्वधादन्यत्कृत्यमस्यास्ति वैरिणः ।।८ ।।

8. Therefore, I will totally destroy this food of my enemy, for it has no other function but to kill me.

Ill-will or anger being the fuel of hatred, that which feeds the fire must be annihilated. Therefore the first step is to uproot the very root of hatred. So uprooted,it will be shorn of the capacity to germinate and spread further. Only this destruction of the roots of hatred can lead to happiness.

अत्यनिष्टागमेनापि न क्षोभ्या मुदिता मया ।
दौर्मनस्येन नास्तीष्टं कुशलं त्ववहीयते ।।९ ।।

9. Even if the worst befalls me, I should not disturb my mental happiness. There is no good in ill-will or anger; (instead) it diminishes wholesome karma.

The practice of forbearance is very important; endurance is a virtue. The feeling of suffering or personal loss is the negation of fortitude: it ill-agrees with the virtue of forbearance. The presence of unwholesomeness and evil or 'anishta' (the undesirable) makes one susceptible to anger and 'dauramanasya' or ill-will is generated. This leads to hatred, the enemy of all joy. Hence, the best course is to eschew anger, to face adversity boldly and to cultivate forbearance. A state of unhappiness or mental anguish is not only not conducive to good but also spells the erosion of kuśala or 'punya' karma. One should never allow one's state of 'muditā' to be disturbed. Even if one's head is severed one should not flinch from joy.

'Mudita' has to be jealously guarded against the onslaughts of 'daurmanasya'.

The Akshyamati-śutra describes 'mudita' thus:

"And, what 'mudita'? Well it is that state which affords love, bliss and joy through the recollections of Lord Buddha's dharma, gives detachment to the mind, removes suffering, removes desires and keeps one away from attachment to all types of action, generates love for all dharmas. It is the happiness of the mind and supreme contentment of the body, an efflorsence of 'buddhi', a full bloom of the heart and perfect devotion in paying homage to the body of Buddha."

यद्यस्त्येव प्रतीकारो दौर्मनस्येन तत्र किम्।
अथ नास्ति प्रतीकारो दौर्मनस्येन तत्र किम्।।१०।।

10. If remedy is possible, what use is ill-will there?
If no remedy exists, ill-will will be of no avail.

If there is a way to resist or remedy the erosion of 'ishta' or to counter the onslaught of 'anishta', there is no place for anger or feelings of ill-will in the process. The remedy to forestall the undesirable should be sought by renouncing anger. Contrarily, if a remedial course of action does not exist, anger will be equally futile. Hence the best course under both situations is to overcome ill-feeling and eschew anger. Such an attitude alone will lead to happiness.

दुःखं न्यक्कारपारुष्यमयशश्चेत्यनीप्सितम्।
प्रियाणामात्मनो वापि शात्रोश्चैतद्विपर्ययात्।।११।।

11. For loved ones and for one's own self, one

wishes no suffering, no humiliation, no harsh words and no disrespect. But, for one's enemies, it is the opposite of all this.

The 'ishta' and 'anishta' bhāva or the feelings generated by the desirable and the undesirable are opposed to each other. Whereas one wants all joy, sweetness and honour for oneself and for one's dear ones, one wishes the exact opposite of these for one's opponents. One wishes them to suffer from all types of insult and injury. The loved ones are described as 'atmiyatvéna yé svikritāh', that is, those who have been accepted as oneself. Naturally, they become an integral part of one's psyche and one would not wish them harm as one would not to oneself. Dukha is two-fold: 'kāyika' and 'mānasika', that is physical and mental. 'Apa-yaśa' consists in somebody broadcasting your faults, thus harming reputation. It is a human failing to be entirely selfish, wish all the cakes and ale for oneself and deny these to others.

कथंचिल्लभ्यते सौख्यं दुःखं स्थितमयत्नतः ।
दुःखेनैव च निःसारः चेतस्तस्माद्दृढी भव ।।१२ ।।

12. Happiness is attained but rarely. The state of suffering is constant. 'Dukha' is also the means to find release from 'samsāra'. Therefore, O mind! be firm (to face dukha).

Happiness is a brief episode in the long and constant drama of suffering. The performance of 'kuśala karma' alone can produce happiness. But the deviation from 'kuśala' to akuśala is so easy. This deviation leads to dukha. Hence there is a preponderance of suffering in the world. Accepting 'dukha' as an unavoidably constant factor in the scheme of things and as an inevitable adjunct of transient life, it should be taken advantage of

as an instrument of release, an incentive for seeking emancipation from 'samsāra'. Do not be fugitives from suffering but mould it into a vehicle for attaining bliss and joy. The mind should steel itself against dukha, rise above it and reach the pinnacle of happiness by overcoming dukha.

दुर्गापुत्रककर्णाटा दाहच्छेदादिवदेनाम्।
मुधा सहन्ते मुक्त्यर्थमहं कस्मात्तु कातरः।।१३।।

13. The worshippers of Durga and the people of Karnatka fruitlessly endure the agony of burning and piercing their limbs in order to attain 'mukti' or emancipation; why should I, then, be a coward?

Durga is the female aspect of the Supreme male Principle according to Hindu thought. She symbolises the mother Principle. This śloka refers to the then prevailing custom of inflicting self-torture by the worshippers of goddess Durga or Chandi on the occasion of the Mahānavami festival. Piercing the limbs, cutting off the tongue etc. were resorted to by the devotees in order to propitiate the goddess for seeking release from the round of samsāra. The people of the south Indian province of Karnatka, especially, practised these types of penances and tortured their bodies. If they could resort to such awful practices for an imagined objective, why should a person behave like a coward in the face of 'dukha' when his goal is far higher, that is, 'bodhisattva-sādhanā' or the attainment of 'buddhahood'.

न किंचिदस्ति तद्वस्तु यदभ्यासस्य दुष्करम्।
तस्मान्मृदुव्यथाभ्यासात् सोढव्यापि महाव्यथा।।१४।।

14. There is nothing which is difficult to practise. Therefore, through the practice of a little suffering, great agony or 'mahā-vyathā' can also be endured.

'Practice makes a person perfect' is an old adage. Therefore, one must practise the art of enduring one's sufferings bravely lest one wilts under their onslaught in life. The three stages of 'abhyāsa' or practice are 'mridu', 'madhya' and 'ati', that is, mild, medium and intense. Through practice alone one will become aware of and understand the suffering of other beings. It is through such process that the bodhisattva achieves what is termed as 'sarva-dharma-sukhākrāntā-samadhi', which has been described in detail in the 'Pitā-putra-samāgama-sūtra': "In this samādhi the bodhisattva does not feel the agony of suffering but the joy of suffering; nor does he feel the pain of joy. Even hellish suffering comes as joy to him. Even when others inflict pain on him, even when his hands, feet, ears or nose are pierced he feels joy. Even if he is flogged with canes or is by whips lashed, he feels joy. Even if he is thrown in prison in fetters or in (a cauldron of) burning oil or is rinsed through a sugar-cane drill or is on excreta fed or trampled under an elephant's foot–all these ordeals affect him not". However, one can attain this perfect equanimity of the bodhisattva in the face of supreme suffering or 'mahā-vyathā' only by practising equanimity in the face of lesser suffering or 'mridu-vyahtā'.

उद्दंशदंशमशकक्षुत्पिपासादिवेदनाम्।
महत्कण्ड्वादिदुःखं च किमनर्थं न पश्यसि।।१५।।

15. Why don't you see the fruitless pain caused by such things as the bite of a snake or an insect or by hunger and thirst or by rashes?

Many times one is subjected to undergo minor exercises in pain through such uncalled for and unpleasant happenings as an insect bite or a serpent sting. One may have to endure hunger and thirst or suffer from minor ailments like allergy which causes itching and rashes all over the body. These are, in fact, exercises in 'mridu-vyathā' or mild pain provided for a person in order that he learns to face bigger ordeals on the path of life's journey. Hence, one must, through the practice of small sufferings, learn to endure big sufferings. In no case should one give in to dukha but, instead, so train one's mind through steadfast endurance that all 'vyathā' is conquered.

शीतोष्णवृष्टिवाताधव्याधिबन्धनताडनै : ।
सौकुमार्यं न कर्तव्यमन्यथा वर्धते व्यथा ।।१६ ।।

16. One should not act soft in the face of suffering caused by cold, heat, rain, wind, road, disease, fetters and floggings etc. otherwise the suffering will multiply.

One must be strong of will in the face of trials and tribulations. Heat and cold, wind and rain may be too severe to endure but they must be endured with cheer. There may be lurking dangers on the road; one must be prepared to meet them with courage. One may fall ill or be punished by the state, be thrown in fetters into a prison or be flogged;–all these have to be faced with fortitude. Sorrows suffered with a smile are sorrows halved. Faced courageously, suffering loses its edge. However, if one does not firmly stand up to one's calamities, gets overawed by them, they will always get the better of him. It is said that 'सुकुमारचित्तस्य हि दुःखमतितरां बाधते। , that is, dukha is a bigger obstacle for a soft-hearted person.

केचित्स्वशोणितं दृष्ट्वा विक्रमन्ते विशेषतः ।
परशोणितमप्येके दृष्ट्वा मूर्च्छां व्रजन्ति यत् ।।१७।।
तच्चित्तस्य दृढत्वेन कातरत्वेन चागतम् ।
दुःखदुर्योधनस्तस्माद् भवेदभिभवेद् व्यथाम् ।।१८।।

17–18. Some feel especially emboldened to see their own blood, while others almost faint on seeing others' blood.

Such reaction comes from the strength or timidity of the mind. Therefore one should not be affected by suffering by regarding it as insurmountable.

The sight of blood affects different people in different ways. The sight of one's own blood makes some persons desperately bold and courageous as during a fight or in the battle-field. Such people are strong of mind. Others swoon at the sight of even another person bleeding. These are weak of mind. Whereas the former make light of suffering, the latter cower before it and regard it as invincible. Both these attitudes constitute a reaction of the mind but each is diametrically opposed to the other. Therefore, the mind must be strengthened in order to face all sufferings with boldness and courage.

दुःखेऽपि नैव चित्तस्य प्रसादं क्षोभयेद् बुधः ।
संग्रामे हि सह क्लेशैर्युद्धे च सुलभा व्यथा ।।१९।।
उरसातिघातान्ये प्रतीच्छन्तो जयन्त्यरीन् ।
ते ते विजयिनः शूराः शेषास्तु मृतमारकाः ।।२०।।

19-20. The wise one should not disturb the even tenor of his mind even in distress. Life is like a war with 'kleśas' and, in war, suffering is but natural.

> They alone are victorious warriors who, braving enemy onslaught on their chest, defeat him. Others only slay slain corpses.

Life is a continuous war against the forces of evil. Hardships and sufferings are an inevitable concomitant of strife. Thus, in man's life-long war against disturbing conceptions or 'kleśas', sufferings will be unavoidable. The wise don't feel deterred at the sight of the enemy, the kleśas. Like doughty warriors they advance breast-forward to give a tough fight to their foe. The war against hatred, jealousy, ego, anger, etc. should be waged relentlessly. Those who wage this war against kleśas are real warriors; others fight only sham fights. That is, there is no conquest greater than the victory over kleśas.

गुणोऽपरश्च दुःखस्य यत्संवेगान्मदच्युतिः ।
संसारिषु च कारुण्यं पापाद् भीतिर्जिने स्पृहा ।।२१ ।।

> 21. Dukha has another quality: it eradicates arrogance through (a feeling of) disheartenment, (and creates a feeling of) compassion for beings, fear of evil and devotion to Lord Buddha.

Dukha is very helpful in the pursuit of the path of 'sambodhi'. When dukha or suffering comes, one is overcome by 'samvega' or a disheartening feeling. This feeling erodes the edifice of false arrogance and vanity or 'mada' whether it is of youth or beauty or wealth. A sense of humility is generated and compassion for beings is born on the ruins of arrogance. It also creates a sense of fear from the consequences of evil and unholy conduct and they produce a desire for kuśala karma. So chastened, one develops devotion to and faith in Lord Buddha as the ultimate guide, for He alone tells of the

path which leads to the cessation of suffering.

पित्तादिषु न मे कोपो महादुःखाकरेष्वपि।
सचेतनेषु किं कोपस्तेऽपि प्रत्ययकोपिताः।।२२।।

22. I do not feel angry with heat etc. (i.e. the humours of the body) even though they cause much suffering to me. Then, why feel angry with animate beings who too cause suffering owing to their conditioned behaviour.

According to the ancient system of medicine all bodily disorders were caused by a disturbance in the humours of the body. These three humours are 'pitta', 'vāta' and 'kafa', that is, heat, wind and phlegm. These unseen factors create suffering for a person through illness, disease and debility and that too in an unexpected and unpremeditated manner. Does one ever get angry with these elusive but subtle forces in the body? What justificaion, then, is there for getting angry with animate creatures and fellow-beings who too are unwilling tools in the hands of their conditioned existence for causing suffering to us? All beings are bound by their previous karma and behave towards others as goaded by the effect of their karma. Although they themselves collected the load of their karma during their previous birth, they are not free to get away from its consequences now. The suffering they inflict on others is preconditioned. Hence they deserve sympathy and not anger.

अनिष्यमाणमप्येतच्छूलमुत्पद्यते यथा।
अनिष्यमाणोऽपि बलात् क्रोध उत्पद्यते तथा।।२३।।

कुप्यामीति न संचित्तय कुप्यति स्वेच्छया जनः।
उत्पत्स्य इत्यभिप्रेत्य क्रोध उत्पद्यते न च।।२४।।

23-24. Just as pain arises even when not wished for, likewise anger arises forcibly even when not wished for.

A person gets angry easily even when thinking: 'I will not get angry'; nor is anger generated by thinking: 'I will get angry'.

The humours of the body create physical disturbances suddenly and unasked for. Similarly hatred and jealousy etc. generate anger unasked for and much against one's better nature. Therefore one should hate hatred and not the person who hates. One should hate 'kleśa'and not the one who, goaded by those kleśas, indulges in unwholesome behaviour. Anger is never premeditated but it arises in a sudden spurt. Nobody wants to be angry and still people get frequently angry. What is needed is to probe the unseen and inherent humours in the form of 'klesas' which cause outbursts of anger.

ये केचिदपराधास्तु पापानि विविधानि च।
सर्वं तत्प्रत्ययबलात् स्वतन्त्रं तु न विद्यते।।२५।।

25. Whatever the various crimes and sins,–all arise through the force of conditioned behaviour; they are not independent in themselves.

The world and its beings are full of aberrations. These various and varied aberrations are the result of dependent originations of phenomena. Causation means both the main cause or 'hetu' and the resultant consequence or 'pratyaya' or 'kāran-sāmagri' (ingredients). The seed buried in the earth is the 'hetu' and the soil, the sun, the rain are the 'pratyaya' which cause it to germinate and become a plant. All human faults, follies and sins are caused by 'kleśa-doshas' or conditioned, causal consequ-

ences. They are not independent or self-governed. Therefore, there is no use exhibiting anger at others' faults.

न च प्रत्ययसामग्र्या जनयामीति चेतना।
न चापि जनितस्यास्ति जनितोऽस्मीति चेतना।।२६।।

26. With the presence of even these conditional ingredients, there is no consciousness (among them) of their generating such feelings; nor is there any consciousness in the (dukha) so born as to the cause of its birth.

Even the conditional materials which generate 'kleśas' are not conscious of their own performance for they are not independent in themselves. The dukha which is born of this 'pratyaya sāmagri' is itself not aware of the particular cause which may have produced it. Therefore, it is appropriate to believe in the 'nirvyapāratā' of all 'dharmas' because of their subservience to 'hetu' and 'pratyaya': 'hetu-pratyaya-adhinatvāta'.

यत्प्रधानं किलाभीष्टं यत्तदात्मेति कल्पितम्।
तदेव हि भवामीति न संचिन्त्योपजायते।।२

27. That which is regarded as supreme and that which is imagined as 'ātmā' or self,–these two do not arise after purposely thinking: 'I shall arise'.

Now, the Sāmkhyas believe that 'Prakriti' is the supreme and primal substance. 'Prakriti' is the balanced state of the three "gunas": 'sattva', 'rajas' and 'tamas': 'sattva-rajas-tamasām sāmyāvasthā.' Then, there is the

so-called self or 'ātmā'. According to the Sāmkhyas the union of 'prakriti' and 'purusha' produces ignorance and this becomes the cause of all 'dukha'. They also declare that it is the 'ātmā' which is instrumental in leading beings from the darkness of ignorance into the light of knowledge; because 'purusha', by nature, tends to veer round to 'jnāna' and the 'chitta' reflects the light from the 'ātmā'. But, both 'prakriti' and 'ātmā, being unproduced, they cannot be the cause of producing others. They are incapable of produ̇cing anger etc. Both are neither active nor palpable but are mere figments of imagination.

अनुत्पन्नं हि तन्नास्ति क इच्छेद् भवितुं तदा।
विषयव्यावृतत्वाच्च निरोद्धुमपि नेहते।।२८।।

28. Because it is unborn and non-existent, what wish can it háve to produce (anything)? Also, it can have no desire to resist if it is totally absorbed in (material) objects.

The union of 'prakriti' and 'purusha' or 'ātma' cannot be the cause of producing 'kleśas'. Can the unmanifest or the non-existent produce anything? It would be like the wish of a barren woman to produce a son. Generally, people say: "This is the fault of the 'ātmā'." But the 'self' exists merely in name. Its concept is like that of a horned donkey which is never there. Even if it exists, it has no control over itself, no free-will. It only enjoys the objects given to it by 'prakriti' or nature. Before tasting that object (assigned to it by nature), there was no function of eating with it. It came into existence only afterwards. By itself, it has no courage to resile from the enjoyment of objects offered to it by 'prakriti'. As it is not permanent, it has no 'nivritti' from them. So, it is neither 'prakriti',

nor 'purusha' nor a union of the two which produces kleśas like anger.

नित्यो ह्यचेतनश्चात्मा व्योमवत्स्फुटमक्रियः।
प्रत्ययान्तरसंगेऽपि निर्विकारस्य का क्रिया।।२९।।

29. The 'ātmā' is ever non-conscious like the sky and non-active too. And, that which is immutable cannot have any function even in conjunction with the 'prtyayas' or conditional behaviour.

According to the 'Nyāya' school, 'ātmā' is eternal and immutable. Even if it is so, it cannot be affected by its contact with 'pratyayas'. It cannot undergo any change. However, in reality, it is non-thinking, non-conscious. It can become conscious only in conjunction with other conscious objects. Being vast and void like the sky, it cannot be consciously active. In the Tattvasamgrah it is said:

शुभाशुभानां कर्तरिं कर्मणां तत्फलस्य च।
भोक्तारं चेतनायोंगाच्चेतनं न स्वरूपतः।।

That is, it is the doer and enjoyer of good and bad karma and their fruit only because of its union with conscious objects and not because of its own nature. Hence it is called 'akim-chita-kara', that is, one who is non-active. Even when in contact with 'jnāna' and 'yatna' or knowledge and effort, it cannot be affected owing to its immutable nature; it cannot change. What 'kriyā' or function could, therefore, be attributed to it?

यः पूर्ववत् क्रियाकाले क्रियायास्तेन किं कृतम्।
तस्य क्रियेति संबन्धे कतरत्तन्त्रिबन्धनम्।।३०।।

30. That which remains the same even while acting, what has that to do with action or 'kriyā'? 'This is the action of the self': how can then such link be established (with the 'ātmā)?

Now, if the self is eternal, it will remain as before even after contact with other conditions or 'pratyayas'; it will not change its character. What difference can actions bring to it? To dub some 'kriyā' as the actions of the 'ātmā' will be a misnomer. The 'kriyā' and the 'ātmā' cannot be conjoined, because there can be no link between the 'nitya' or eternal and the 'hetu-phala' or the consequence of causality.

एवं परवशं सर्वं यद्वशं सोऽपि चावशः ।
निर्वाणवदचेष्टेषु भावेष्वेवं क्व कुप्यते ।।३१ ।।

31. Thus everything is dependent. That which is (apparently) independent is also not independent (of its cause). Who would, then, get angry with feelings which are unreal and casual.

Every phenomena is of dependent origination and nothing is self-governed. A rigmarole of causes and effects builds up the labyrinth of all earthly phenomena. Things which apparently appear independent are actually not so. That is why it is declared: 'nir-vyāparāh' sarva-dharmāh'. This being so, one should not get angry with 'bhāvas' or feelings which, in actual fact, are not of the person concerned but are of a deeper descent. These should be treated as listless, casual and unreal. Whoever is at fault, his fault is not his fault. Then, why be angry? The word 'nirmānvata' here means unreal, imaginary, apparition-like.

वारणापि न युक्तैवं कः किं वारयतीति चेत्।
युक्ता प्रतीत्यता यस्माद्दुःखस्योपरतिर्मता।।३२।।

32. Thinking as to who wards off whom, it is not appropriate even to ward off or restrain. However, restraining and warding off is permissible in matters where suffering is lessened through restraining (delusions).

As nothing appears to be independent, it looks improper to restrain someone from a particular conduct or action. For, in the final analysis, whom is the restrainer restraining when the restrained is not behaving of his own free-will? For the sake of fairness and equal justice, it is not appropriate to advocate 'pravritti' in one case and 'nivritti' in another. But, there is an exception where warding off is appropriate: that is, when unreal or deluding feelings generate 'pratitya-smutpāda' and lead to the conclusion of dependent origination. This will lead to the lessening of the dukha of cyclic existence. Hence warding off the tendency towards jealousy, hatred and anger is permissible.

'Pratitya-smutapāda' (also called 'pratyaya-kār nidāna) is related to the theory of impermanence of all phenomena and non-soul. It believes in 'hetu-phala paramparā;' that this depends on this and this is restrained by this etc. Whatever dharma is helpful or restrictive in one aspect or the other is called its 'pratyaya'. This Cause and Effect principle or 'hetu-pratyaya-vāda' is the same in all ages, in all places, in all objects, in all 'loka-dhātus', in 'devalokas' and in 'narkas', in all 'kālas'.

There are twelve 'nidānas' or constituents of 'pratitya-smutpāda': avidyā, samskāra, vijnāna, nāmarupa, shadāyatana, sparsha, vedanā, triśnā,

upādāna, bhāva, jāti and jarā-marana.

तस्मादमित्रं मित्रं वा दृष्ट्वान्यायकारिणम्।
ईदृशाः प्रत्यया अस्येत्येवं मत्वा सुखी भवेत्।।३३।।

33. Thus, when seeing a foe or a friend committing an unjust act, one should feel happy, believing that the person is acting in that manner owing to such an action arising from such a cause.

Knowing that every act is the product of a conditioned existence, one should regard even a wrong-doer as conditioned and, therefore, not independent in his reflexes. He should not be hated for what he does. Any act of injustice, ingratitude or infidelity on the part of a friend or a foe should only arouse joy and not spite in one's heart. A friend or a foe is what he is because there is a 'hetu' or cause for his being so and that cause, in turn, is embedded in some other cause or condition. Ill-will and anger ill befit a person when all phenomena is viewed as pre-conditioned. Even if one feels aggrieved, it is not going to diminish one's suffering:चित्तक्षोभेऽपि न दुःखस्य निवृत्तिरस्ति।

यदि तु स्वेच्छया सिद्धिः सर्वेषामेव देहिनाम्।
न भवेत्कस्यचिद्दुःखं न दुःखं कश्चिदिच्छति।।३४।।

34. If all bodies could function of their own sweet wish, there would be no dukha in the world, because nobody wants to be unhappy.

Who wants to be unhappy? But, dukha prevails all over. In fact, according to Lord Buddha, this is the first

and basic of the four 'ārya-satyas' of life. Says the Tathagata: "O bhikshus! dukha is the first 'ārya-satya'. Birth is suffering (dukha); old age is suffering; death is suffering; grief, lamentation ill-will and bewilderment are suffering. Contact with the unpleasant is suffering; separation from the pleasant is suffering." This is exactly what sage Patanjali said: "dukhameva sarvam vivekināh", that is, in the eyes of the wise the whole world is full of suffering. Therefore, inspite of everybody wishing to be happy, the presence of suffering is basic to all cyclic existence, and this is owing to the dependent origination of all phenomena.

प्रमादादात्मनात्मानं बाधन्ते कण्टकादिभिः ।
भक्तच्छेदादिभिः कोपाद् दुरापस्त्र्यादिलिप्सया ।।३५।।
उद्बन्धनप्रपातैश्च विषापथ्यादिभक्षणैः ।
निघ्नन्ति केचिदात्मानमपुण्यचरणेन च ।।३६।।

35-36. People create obstacles for themselves through such unwise conduct as (torturing themselves) with thorns etc., or they, out of desire for women and wealth and such other things, starve and fast.

There are others who harm themselves by hanging or by leaping down a cliff or by taking unwholesome food or poison. Others harm themselves by their unwholesome conduct.

In life, people indulge in many types of malpractices and misconduct and thus do incalculable damage to themselves. Out of foolishness and ignorance they, for the sake of supposed gains, indulge in self-torturing rituals like walking on thorns or sharp-edged pebbly

tracks etc. Their obsession with wealth and women makes them desperate and they indulge in such penances as fasting etc. in order to achieve their objectives. Some put a noose round their necks and hang themselves while others commit suicide by jumping down from a rock or into a river or well or into fire. Some eat too much, some too little, –both being not conducive to health. Others take poison to end their tortured existence. Those who do not resort to any of the despicable steps mentioned above, may simply harm themselves by indulging in evil conduct and thus amassing enough damaging karma for being consigned to lower realms.

यदैवं क्लेशवश्यत्वाद् घ्नन्त्यात्मानमपि प्रियम्।
तदैषां परकायेषुं परिहारः कथं भवेत्।।३७।।

क्लेशोन्मत्तीकृतेष्वेषु प्रवृत्तेष्वात्मघातने।
न केवलं दया नास्ति क्रोध उत्पद्यते कथम्।।३८।।

37-38. Thus, if people can destroy their own dear selves under the effect of kleśas, how can they have detachment from doing ill to other beings.

Why should one feel angry if one cannot feel compassionate towards people who are mad under the influence of kleśas and have suicidal impulses?

In conclusion, it may be said that if, under the influence of kleśas or disturbing conceptions, people can indulge in self-torturing and suicidal acts and bodily harm to themselves, it is but natural that such persons can have no compunctions to stop them from inflicting pain on others. At the root of all such conduct, however,

lies anger which spreads its tentacles wide and destroys one's sense of discrimination.

People are helpless in their choices being goaded by the kleśas in all their acts of omission and comission. They are like 'piśāchas' possessed by a demon. They cannot but act as they do. They do not cause harm to others only but also to themselves. Such unfortunate beings deserve sympathy, kindness and compassion rather than hatred and abhorrence.

यदि स्वभावो बालानां परोपद्रवकारिता।
तेषु कोपो न युक्तो मे यथाग्नौ दहनात्मके।।३९।।

39. If it is the nature of the ignorant (fools) to do mischief towards others, anger is uncalled for towards them as in the case of fire for its burning (nature).

The nature of fire is to burn and generate heat. Does one get angry with it if one is unable to bear the heat. No, because fire cannot but burn, that being its basic 'svabhāva'. Similarly, the ignorant fools who cause suffering to others do so only because they cannot help it, being so directed by klesās. They must be sympathised with rather than despised.

In this sloka the word 'bāla' has not been used in the ordinary sense of a child but in a subtler sense for an unwise, un-enlightened ignoramus, who does not pursue the path of dharma. It has been used for those who are also called as 'prathaga-janāh', the common people, the ignorant men.

अथ दोषोऽयमागन्तुः सत्त्वाः प्रकृतिपेशलाः।
तथाप्ययुक्तस्तत्कोपः कटुधूमे यथाम्बरे।।४०।।

40. Beings, by nature, are fair-minded and the fault (in them) is temporary. Even so, anger against them is not justifiable just as bitter smoke in the sky (is not the sky's permanent feature).

All beings are basically good at heart but owing to kleśas they suffer from occasional delinquency of conduct. Thus the faults that arise in them are new-comers, temporary strangers taking hold of their 'svabhāva'. The sky, basically, is clear and speckless but, sometimes, gets overcast with dark, smoke-like clouds. Who gets angry with the sky for getting so enveloped by the smoke of clouds? Similarly, one need not get angry with one's fellow-beings when their basically noble nature gets temporarily overcast with ignorance. In the case of the sky, the fault is not that of the sky but of the smoke; in the latter case the fault is not that of beings but of kleśas which darken the firmament of the mind.

मुख्यं दण्डादिकं हित्वा प्रेरके यदि कुप्यते।
द्वेषेण प्रेरितः सोऽपि द्वेषे द्वेषोऽस्तु मे वरम्।।४१।।

41. If, leaving aside the main thing like the stick etc., I get angry with the user (of the stick), –(know that) even he is by hatred incited. So, the proper thing for me would be to hate hatred itself.

Some people may argue that it is the nature of 'prthag-janāh' or foolish persons to give pain to others and that they inflict suffering on others for no reason. Hence anger against them is not uncalled for. But, this is a fallacious argument. Actually, it is the blow of the stick or some other weapon which causes torment. Does one get angry with the whip or the stick. No; because it is

some one's hand that is the cause of using the stick in a manner that it can inflict a blow and cause pain. The wielder of the stick, in turn, is also not a free agent. He is being goaded and incited by 'dveśa' or hatred. Therefore, why not get angry with the hatred of the person and not with the person himself?

मयापि पूर्वं सत्त्वानामीदृश्येव व्यथा कृता।
तस्मान्मे युक्तमेवैतत्सत्त्वोपद्रवकारिणः।।४२।।

42. I must have inflicted similar pain on beings earlier. Therefore, this (present) suffering is justifiably my lot.

There is another justification for one's present state of suffering at the hands of other beings. One may have inflicted harm on several beings during several previous lives. 'Pūrva' refers to 'purvajanmāhs' or past lives. There is a justice called 'rina-pariśodhan nyāya' or the justice of clearing off debts. So, because of the consequence of one's karma in previous lives and in accordance with the principle of retributive justice, one's present suffering may not be totally unjustifiable.

तच्छस्त्रं मम कायश्च द्वयं दुःखस्य कारणम्।
तेन शस्त्रं मया कायो गृहीतः कुत्र कुप्यते।।४३।।

43. His weapon and my body are both the cause of dukha. He bore the weapon and I the body. With whom should I get angry?

It is said that the cause of all action is the requisite material needed for it: अविकलकारणसामग्री हि सर्वकार्यस्य कारणम्। In this case, the 'karana-sāmagri' or cause material is the

weapon and the body. Both create dukha, the 'kārya'. The cause and the consequence are intertwined in the scheme of 'samsāra'. Whom to blame or get angry with?

गण्डोऽयं प्रतिमाकारो गृहीतो घट्टनासहः ।
तृष्णान्धेन मया तत्र व्यथायां कुत्र कुप्यते ।।४४।।
दुःखं नेच्छामि दुःखस्य हेतुमिच्छामि बालिशः ।
स्वापराधागते दुःखे कस्मादन्यत्र कुप्यते ।।४५।।

44-45 When I possess this swollen abscess of a human body, – which is not touchable being painful, blind with desire, – with whom should I get angry?

I do not want dukha, but foolishly do I hanker after its cause. Hence why get angry with someone else when one suffers because of one's own fault?

The body is here compared to a swollen abscess. To possess the body is to invite torment. Just as the abscess is swollen because of puss etc. so is the body full of evil and pussy ingredients like jealousy, hatred, ego and anger which make it painfully swollen. Even when casually touched, the abscess sends shivers down one's spine. So does one's blind lust make this abscess of the human body an instrument of torment. Bodily desires lead one to the abyss of dukha whereas no person wants dukha. Therefore, it is the human body itself which is the cause of suffering. Whom else to blame, then?

असिपत्रवनं यद्वद्यथा नारकपक्षिणः ।
मत्कर्मजानिता एव तथेदं कुत्र कुप्यते ।।४६।।

46. Like a forest of sword-sharp leaves and hell-birds, my sufferings are born of my own karma. With whom should one get angry?

The word 'asi.patra' means the blade of a sword. A forest of trees with sword-shaped leaves is a phenomena in the hell of that name. This forest in hell is full of many hell-birds like vultures, owls and crows. Just as this forest and its birds are natural to that place, so are one's sufferings an inevitable consequence of one's karma. There is no outside cause of dukha. One's damnation into the 'asi-patra-vana' is also due to one's unwholesome karma. Man is the architect of his own downfall and damnation for which nobody else can be blamed. Therefore there can be no ground for anger against others.

मत्कर्मचोदिता एव जाता मय्यपकारिणः ।
येन यास्यन्ति नरकान्मयैवामी हता ननु । ४७ ।।

47. Those who do me harm have, in fact, come into being through the incitement of karma performed by me (in previous lives). Now they will be consigned to hell and I alone will be responsible for their damnation.

Our sufferings in this life are the result of our karma performed in previous lives. In this manner, we alone are responsible for the birth of our tormentors. Now, because they will be performing evil karma in order to make us suffer, they are bound to be consigned to lower realms in their next lives. In a way, the responsibility for their fall is also ours. If we had not indulged in bad karma such chain reaction would not have started at all and both our detractors and ourselves would have been spared our suffering.

एतानाश्रित्य मे पापंक्षीयतेक्षमतो बहु।
मामाश्रित्य तु यान्त्येते नरकान् दीर्घवेदनान्। ।४८ ।।

48. Dependent on these (i.e. my tormentors) my own evil karma is diminished through forbearance, but they are heading for hells of interminable tortures.

If a person practises patience and forbearance towards those who give him dukha, he will improve his prospects in future births. The load of his evil karma will diminish and he will be the better for it. However, because of the evil karma which they are now practising towards him, his tormentors are surely paving their own road to hells and lower realms. He should not, therefore, get angry with them as they are, indirectly, his benefactors.

अहमेवापकार्येषां मयैते चोपकारिणः।
कस्माद्विपर्ययं कृत्वा खलचेतः प्रकुप्यसि। ।४९ ।।

49. I am their ill-doer while they are my benefactors. O evil mind! Why do you, then get angry by making a wrong distinction (between yourself and others)?

The wrong distinction or 'vipariyāya' lies in our superficial and illogical view of the whole matter. Logically viewed, the tormentor becomes the benefactor and the tormented the tormentor. Whereas the former's actions, though giving dukha, lead us to practise 'kśānti' in the face of suffering, the latter is instrumental in sending them to hell because of the evil karma he invites from them in lieu of his own previous evil karma.

भवेन्ममाश्रयगुणो न यामि नरकान् यदि।
एषामत्र किमायातं यद्यात्मा रक्षितो मया।।५०।।

50. If I do not go to hells owing to the quality of my aim (i.e. forbearance), how will it be with these even though I have saved my own self?

A person may resolve to completely detach himself from anger and revenge against his detractors and practise forgiveness or forbearance. This resolve will surely save him from falling into lower realms because the practice of forbearance will help him lighten the load of his evil karma. Thus he will surely have saved himself. This will also not do any harm to others for they too will be the beneficiaries of his forgiveness. The quality of mercy is twice blessed: it blesses him that gives and him that takes. Only 'pratyāpakār-nivritti-nishtā' or the determination to eschew revenge can do good to the beings at large.

अथ प्रत्यपकारी स्यां तथाप्येते न रक्षिताः।
हीयते चापि मे चर्या तस्मान्नष्टास्तपस्विनः।।५१।।

51. If I were to return harm for harm towards them, that would not save them; (on the other hand) such conduct would undermine my own 'caryā' or practice and that is how noble practitioners are destroyed.

The principle of 'a tooth for a tooth and an eye for an eye' is a vulgar principle. Evil returned for evil ends in greater evil. If someone hits a person with a stick the answer is not a counter blow, because it will harm the other person just as his blow harmed you. In the case of a noble practitioner of dharma, the consequences are still

worse. He will get deflected from his noble path and his practice will be undermined. Many a good practitioner has ruined himself through such deviation into anger and revengefulness. A feeling for 'maitri' or friendliness for all beings is the only noble path for the bodhisattva to tread.

मनो हन्तुममूर्तत्वान्न शक्यं केनचित् क्वचित्।
शरीराभिनिवेशात्तु चित्तं दुःखेन बाध्यते।।५२।।

52. Mind being incorporeal cannot be destroyed by anybody anywhere. It is the mind's attachment with the body that becomes the cause of (mental) suffering.

Human mind is 'amūrta' or incorporeal. It cannot be touched or harmed or obliterated. But, as it is encased in the body, the human frame of flesh and blood, dukha is engendered. It is the mind's link with the body that creates an impression of dukha. Now, dukha is of two types: 'kāyika' and 'mānasika', that is, physical and mental. Of the two, mental suffering is more injurious for spiritual health. However, this mental dukha does not exist in terms of 'parmārtha satya' but as a 'samvriti satya' born of hatred and anger. Nobody can beat the mind with a stick because it is 'amūrta' but when a feeling like 'this is my body' arises, it links the body with the mind and such-like imagination destroys the health of the mind through its association with bodily pain.

It may be noted here that so far Śāntideva had advocated 'prapakāra-marshan-kśānti' (forbearance in eschewing others' evil acts) but now he goes on to expound 'dharma-nidhyāna-kśānti' (forbearance in the resolve of dharma).

न्यक्कारः परुषं वाक्यमयशश्चेत्ययं गणः।
कायं न बाधते तेन चेतः कस्मात्प्रकुप्यसि।।५३।।
मय्यप्रसादो योऽन्येषां स किं मां भक्षयिष्यति।
इह जन्मान्तरे वापि येनासौ मेऽनभीप्सितः।।५४।।

53-54. Insult, harsh words, ill-repute – these do not harm the body. Then, why do you, O mind! get angry with these things?

Is others' unkindness towards me going to devour me in this life or the next that I so much spurn it?

If somebody insults us or abuses us or undermines our reputation, his behaviour does no physical harm to us. These do not touch our body. Therefore, there is no wisdom in taking them on our mind and, for nothing, generate unhappiness for ourselves and ill-will for others. After all, harsh words, harmful words and derogatory remarks by someone are not going to devour us now or hereafter. They will not so much as touch us, physically speaking. So, why harbour hatred for and disgust over harsh utterances of others?

लाभान्तरायकारित्वाद् यद्यसौ मेऽनभीप्सितः।
नङ्क्ष्यतीहैव मे लाभः पापं तु स्थास्यति ध्रुवम्।।५५।।
वरमद्यैव मे मृत्युर्न मिथ्याजीवितं चिरम्।
यस्माच्चिरमपि स्थित्वा मृत्युदुःखं तदेव मे।।५६।।

55-56. If I do abhor them (i.e. unkind acts) for the reason that they are contrary to my interest or gain, – well, all gain is bound to perish here itself whereas my 'pāpa' will surely stay (hereafter).

It is, therefore, better for me to die today (without making any gains) than live a long life of falsehood (mithyā). For, even while living for a long time, the ordeal of death will still be there for me.

It may be argued that when others speak ill of you, denigerate you or try to spoil your reputation, they are doing positive harm to your name, your status or even livelihood by painting you dark. And, this is likely to deprive you of the many gains you have in view. So, what mercy do such detractors deserve? The answer is that whatever gains or advantages life may offer are only attainable through dubious means. Foul means add up to your account of 'akuśala' karma. Whereas all the so-called gains will be left over here at the time of death, evil karma will be carried over to the next birth for proper reckoning. Hence, it is no use getting angry even with your detractors, for even the 'pāpa' or sin of anger will be added to your tally of evil conduct.

A noble, angerless life, shorn of the desire for paltry gains may be one of a short span. Such a life is better than one of a longer span but replete with evil and wicked pursuits for material gains. Death rings down the curtain on all activity. Why not, then, be like the lily of a day, – short, sweet, beautiful rather than the longer-lasting, prickly thorn?

स्वप्ने वर्षशतं सौख्यं भुक्त्वा यश्च विबुध्यते।
मुहूर्तमपरो यश्च सुखी भूत्वा विबुध्यते।।५७।।
नतन्निवर्तते सौख्यं द्वयोरपि विबुद्धयोः।
सैवोपमा मृत्युकाले चिरजीव्यल्पजीविनोः।।५८।।

57-58. He who wakes up from a dream after enjoying pleasures for a hundred years and

he who wakes up after enjoying for a moment –

joy vanishes for both, at waking, in the same fashion. The same similitude is applicable to the time of death both for the long-lived and the short-lived.

When death strikes, it strikes sudden and fast. It makes no distinction whether a person is young or old, whether he has lived for a year or for many years. The dream of life ends at just one stroke; it is shattered by one swift blow of death.

लब्धापि च बहूंल्लाभान् चिरं भुक्त्वा सुखान्यपि।
रिक्तहस्तश्च नग्नश्च यास्यामि मुषितो यथा।।५९।।

59. Even after gaining a lot of gains and enjoying a lot of pleasures for a long time, I shall depart from this world like one dispossessed (by thieves), – empty-handed, naked.

Howsoever great the gains and howsoever immense the enjoyments a person may amass and enjoy in life, death comes to him like a clever thief and deprives him of all his possessions. Not even his 'kati-sutra' or the thread around his waist is left with him what to speak of other precious possessions? Naked and empty – handed he marches out of this life to the next. Yes, one thing alone will survive him, – his wholesome deeds. These alone will not perish but even accompany him after death. Therefore it has been said:

यावच्चिरं जीवति धर्मचारी
तावत्प्रसूते कुशलप्रवाहम्।।

As long as the practioner of dharma lives, the flow of 'kuśala' is generated.

पापक्षयं च पुण्यं च लाभाज्जीवन् करोमि चेत्।
पुण्यक्षयश्च पापं च लाभार्थं क्रुध्यतो ननु।।६०।।

60. Therefore, I shall gainfully lead my life performing 'punya' and destroying 'pāpa'. If I indulge in anger for the sake of gains, I shall only be destroying my 'punyas'.

If, for the sake of paltry gains, one indulges in anger or harbours ill-will against others, all his wholesome karma is destroyed. Therefore, one must practise only wholesome deeds and curb hatred and anger; 'kśānti' has to be exercised at all levels otherwise the load of 'pāpa' will multiply: अक्षान्तिसमुद्भवस्य पापस्य राशिरभिवर्धते। that is, the heap of evil or sin born of non-forbearance increases evermore.

यदर्थमेव जीवामि तदेव यदि नश्यति।
किं तेन जीवितेनापि केवलाशुभकारिणा।।६१।।

61. If the purpose for which I live perishes, what use is such a life, which only spells 'aśubha' or evil?

The life of a bodhisattva is not meant to be lived as by common people. Its purpose is conceived in a different way. It is meant for the augmentation of good and the extenuation of evil. He cannot act in a manner that will spell erosion of 'śubha'; he cannot indulge in unwholesome conduct. If this avowed purpose of increasing 'śubha' is not fulfilled by his life, fie on him and his vows.

अवर्णवादिनि द्वेषः सत्त्वान् नाशयतीति चेत्।
परायशस्करेऽप्येवं कोपस्ते किं न जायते।।६२।।

62. I feel angry with a person who denigrates me (avarna-vādi) because, in this manner, he causes harm to beings. Then, why is (similar) anger not born for one who denigrates others?

A person is most touchy when the question of his own reputation comes. If somebody speaks ill of him, runs him down before others or spreads infamy about him, he gets terribly provoked against the person concerned because of the danger of losing his reputation. Even his friends feel pained at his denigrator's behaviour. If anger is justified when one's own person is concerned, why not also feel the pinch when others' names are slandered? Anger would be justified in that case too. However, what is normally seen is that people are very sensitive about their own reputation but ignore the slur hurled on others. Such an attitude is improper and unbecoming for a practitioner of dharma.

परायत्ताप्रसादत्वादप्रसादिषु ते क्षमा।
क्लेशोत्पादपरायत्ते क्षमा नावर्णवादिनि।।६३।।

63. If forgiveness can be practised in respect of uncharitable behaviour related to others, why not practise similar forbearance towards one's denigration by people?

One is not moved to anger when somebody upbraids someone else. In a way, it is tantamount to practising forbearance in respect of others' denigration. As a corollary to it, similar tolerance of others' criticism and evil

utterances should be exhibited as when one's own person is concerned. In both cases, unkind and denigrating behaviour – whether of oneself or of others by evil persons – is born of kleśas. Why get exercised in one case and gloat over in the other?

प्रतिमास्तूपसद्धर्मनाशकाक्रोशकेषु च।
न युज्यते मम द्वेषो बुद्धादीनां न हि व्यथा।।६४।।
गुरुसालोहितादीनां प्रियाणां चापकारिषु।
पूर्ववत् प्रत्ययोत्पादं दृष्ट्वा कोपं निवारयेत्।।६५।।

64-65. Anger is not proper for me even against those fanatics who destroy holy images, reliquaries and noble dharma, because the Buddhas are ever beyond pain.

Anger should also be warded off against even those who do wrong towards the preceptors, towards relatives and dear ones, knowing that their action is born of a previous cause or 'pratyaya'.

Total forbearance means total forbearance under all provocations, –even under the most sensitive circumstances. One may find fanatics and apostate zealots desecrating holy altars, images, stupas etc. and deprecating all that dharma stands for. They may even be speaking ill of Lord Buddha and other spiritual masters or may be harming our friends and relatives in many ways. A bodhisattva should not harbour any ill-will or anger against even such people, because they are only tools in the hands of 'pūrva pratyaya' or some previous causal material and are tasting the fruit of their accumulated karma. Morever, abuse and slander do not affect Lord Buddha and the noble preceptors as they are above all

mortal attributes of praise or blame.

चेतनाचेतनकृता देहिनां नियता व्यथा।
सा व्यथा चेतने दृष्टवा क्षमस्वैनां व्यथां मनः ।।६६।।

66. Suffering for beings is destined both from animate and inanimate creation. Therefore, why have malice only towards animate beings? Forgive them also for the pain they cause.

Suffering is man's inevitable lot. This suffering is caused both by sentient and insentient things. The animate ones injure by attacking with their hands and feet. Sickness, weapons, sticks and whips are examples of inanimate perpetrators of suffering. With the requiste 'sāmagri' or material available to them (like the stick to the hand and vice versa), they become capable of inflicting pain because of what may be termed 'vastu-dharmatā' or inherent cause. And, wherever whatever seed is, with that and that it will sprout and not otherwise. The lotus will grow in the muddy pool and not in dry earth. So also is the case with 'vyathā' or pain. Given the requisite soil of accumulated causes, it will sprout and sprout inevitably. Therefore, anger against the one and tolerance for the other is not justified. Forbearance in respect of animate beings must also be practised in the same manner as in the case of inanimate objects.

मोहादेकेऽपराध्यन्ति कुप्यन्त्यन्ये ऽपिमोहिताः।
ब्रूमः कमेषु निर्दोषं कं वा ब्रूमोऽपराधिनम्।।६७।।

67. Some commit wrong through ignorance, others get angry over it through ignorance. Whom

should we hold guilty and whom not guilty?

The one who commits wrong and the one who gets angry with the wrong-doer, –both suffer from ignorance and delusion. Both operate as they do owing to the links forged by their previous karma. Both function under a veil of delusion and are ignorant of what they are doing. The demon of kleśas has both of them under his spell. Who, then, is guilty and who is innocent? In fact, neither one nor the other can be blamed, because the real culprit in either case is 'avidyā' or ignorance, delusion.

कस्मादेवं कृतं पूर्वं येनैवं बाध्यसे परैः ।
सर्वे कर्मपरायत्ताः कोऽहमत्रान्यथाकृतौ ।।६८।।
एवं बुद्ध्वा तु पुण्येषु तथा यत्नं करोम्यहम् ।
येन सर्वे भविष्यन्ति मैत्रचित्ताः परस्परम् ।।६९।।

68-69. Why did I perform those actions previously for which others are now causing me harm? All are linked with karma. Who am I to disregard it or to reverse its result?

Having understood this, I should so strive for doing 'punya' or noble deeds that all will become loving hearts among themselves.

All tendencies born of karma are prone to generating dukha: दुःख-हेतवः हि सर्वे कर्म-प्रत्ययोपजनित प्रवृत्तयः । All karma has its fruit, –sweet or bitter. That is why karma is designated as 'phala-dānōn-mukha', that is, ready to yield fruit. Nobody can avoid or mitigate this resultant fruit into which all karma must fructify. This inexorable law underlines the importance of performing 'punya karma' or noble deeds so that universal love and universal good may prevail instead of mutual ill-will and acrimony.

दह्यमाने गृहे यद्वदग्निर्गत्वा गृहान्तरम्।
तृणादौ यत्र सज्जेत तथाकृष्यापनीयते।।७०।।
एवं चित्तं यदासंगाद्दह्यते द्वेषवह्निना।
तत्क्षणं तत्परित्याज्यं पुण्यात्मोद्दाहशंकया।।७१।।

70-71. When fire from a house on fire enters another house, the straw etc. lying there have to be removed by dragging away.

Even so, when the mind is burning with attachment to the fire of hatred, it has to be given up at that very moment lest the body burns away (with the fire of 'dveśa).

The śloka contains the very appropriate similitude of a house on fire to bring home the argument. When there is danger of the fire spreading to an adjacent building all combustible material from the latter has to be pulled out. Similarly, when one's mind is burning with the fire of hatred and jealousy, immediate steps are needed to obviate the conflagration from spreading further. For, hatred will destroy all accumulation of 'punya'. The object from which the fire of hatred started must be abandoned forthwith so that it does not engulf the entire house, the human body wherein the mind resides.

The body is called 'punyātmā' because it helps us amass merit or 'punya'. It is the vehicle for practising good. It is also called 'punya-skandha' or the heap of merit.

मारणीयः करं छित्त्वा मुक्तश्चेत् किमभद्रकम्।
मनुष्यदुःखैर्नरकान्मुक्तश्चेत् किमभद्रकम्।।७२।।

72. If a person, condemned to death, is let off only after the amputation of a hand, what wrong is

there? Similarly what is wrong in a person being saved from consignment to hell by only undergoing pain (in life).

A criminal under sentence of death must thank his stars if only his hand is cut off and he is let off. He is the gainer for this concession. Similar is the case with human life wherein so much of akuśala karma is likely to be done by everyone that his birth in hell is assured. And, how terrible would it be to undergo all the tortures there? If, through practising forbearance and enduring insult, injury and abuse he can be saved from going to hell, the bargain is not at all bad.

यद्येतन्मात्रमेवाद्य दुःखं सोढुं न पार्यते।
तन्नारकव्यथाहेतुः क्रोधः कस्मान्नावार्यते।।७३।।

73. If you are unable to bear even this little suffering today, why don't you restrain yourself from anger in order to save yourself from the tortures of hell.

Some persons wilt even under ordinary sufferings like the blow of a stick or a slap or a lump of earth. But, the sufferings in hell are far more painful than these. And, a person is surely bent hell-ward if he does not practise 'punya' by controlling his anger. How will the weak of will and poor of courage endure hell-tortures when they quail before life's minor pains. In order, therefore, to avoid a passage into hell, it is beneficial to control anger and practise 'kśānti'.

कोपार्थमेवमेवाहं नरकेषु सहस्रशः।
कारितोऽस्मि न चात्मार्थः परार्थो वा कृतो मया।।७४।।

न चेदं तादृशं दुःखं महार्थं च करिष्यति।
जगद्दुःखहरे दुःखे प्रीतिरेवात्र युज्यते।।७५।।

74-75. I have suffered the tortures of hell a thousand times merely for (my) anger's sake. Neither for my own sake nor for others' sake did I ever endure them.

If one practises the Great Purpose (i.e. the bodhisattva path), the misery endured will not be that severe. It is only proper to feel joy in the suffering that helps remove the suffering of others.

As a consequence of unrestrained anger one is thrown into the lower realms of existence and is made to suffer hell-tortures through the processes of 'chhētana' (cutting off), 'bhedana' (piercing) and 'pātana' (tearing). Of what avail is it to undergo such severe tortures unless they serve any purpose or fulfil an aim. Neither the person concerned nor other beings benefit from his sufferings because they are not the result of a desire to do general or personal good; they are a consequence of anger alone.

However, no suffering is too great if endured for the sake of 'mahārtha-siddhi', i.e. for the fulfilment of the bodhisattva vows of 'karuna' and 'maitri' towards beings. Misery so endured will be very little as compared to hell-torments foolishly earned through the practice of anger. It is only proper to have joy in the little suffering that aids the lessening of others' suffering.

'Mahartha' is defined as 'sarva-sattvahita-sukha-vidhānabhutam buddhattvama'. i.e. the practice of bodhi or the buddha-way for the purpose of the welfare of all beings.

'Jagata' here refers to 'tri-jagata' or the three worlds whose beings come within the compass of a bodhisattva's compassion.

यदि प्रीतिसुखं प्राप्तमन्यैः स्तुत्वा गुणार्जितम्।
मनस्त्वमपि तं स्तुत्वा कस्मादेवं न हृष्यसि।।७६।।
इदं च ते हृष्टिसुखं निरवद्यं सुखोदयम्।
न वारितम् च गुणिभिः परावर्जनमुत्तमम्।।७७।।

76-77. If somebody feels happy in exaggeratedly praising someone else's qualities, why don't you also, O mind! feel happy in praising such a person?

This pleasure of praising others' qualities is harmless and also a source of joy. It is a pleasure not prohibited by the excellent ones. It is also a good means to attract others.

Generally people feel angry at and jealous of others' praise. This is not a healthy attitude. It does no harm to give praise where it is due; it also gives mental joy. The excellent ones, the Buddhas and the bodhisattvas – have also not prohibited such practice. With this kind of tolerant behaviour, other people will get attracted towards you and, consequently, towards the path of dharma.

In this śloka the word 'guni' refers to the excellent ones who know the Buddha's 'śāsana': 'bhagvadśāsana-vidhijnā', i.e. the buddhas and the bodhisattvas.

तस्यैव सुखमित्येवं तवेदं यदि न प्रियम्।
भृतिदानादिविरते दृष्टादृष्टं हतं भवेत्।।७८।।

स्वगुणे कीर्त्यमाने च परसौख्यमपीच्छसि।
कीर्त्यमाने परगुणे स्वसौख्यमपि नेच्छसि।।७९।।

78-79. If you, (thinking that it only pleases them, i.e. the persons praised), don't like such conduct, you will forfeit all your reward here and hereafter as when not paying wages to your servant (for the work done).

When your own qualities are being praised, you want others to be pleased with it. However, when others' qualities are being praised even you yourself do not feel pleased.

Our ego does not permit us to hear any words of praise about others but it expects everybody else to feel pleased at our own praise. This is a rather mean logic. Why do we expect others to behave towards us differently from what we hold out for them? Why do we expect others to react favourably when our own approach is one of total envy? Therefore, no effort should be spared to eschew 'green-eyed' jealousy.

बोधिचित्तं समुत्पाद्य सर्वसत्त्वसुखेच्छया।
स्वयं लब्धसुखेष्वद्य कस्मात्सत्त्वेषु कुप्यसि।।८०।।
त्रैलोक्यपूज्यं बुद्धत्वं सत्वानां किल वाञ्छसि।
सत्कारमित्वरं दृष्ट्वा तेषां किं परिवृज्यसे।।८१।।

80-81. Having attained 'bodhichitta' with the desire to make all beings happy, why do you feel angry towards them if they by themselves gain some happiness?

If you desire all beings to attain the

bodhisattva status as in the three worlds revered, why do you burn (with jealousy) to see them others receive even this modicum of respect?

The sole purpose of generating the bodhi-mind is to become constantly engaged in the welfare of beings. Any behaviour contrary to this would be unbecoming of a bodhisattva.: अकरणीयमेव पर-सुख-वैमुख्य-चित्तं बोधिसत्वस्य। Therefore, it does not behove a bodhisattva to be angry at what makes others happy.

The status of 'budhattva' or bodhisattva-hood is not easy to attain although it is a goal for all beings to achieve and it is revered in all the three worlds. When we cannot digest even an ounce of praise for our fellow-beings and burn inside with the fires of jealousy and anger, where does salvation lie for us? Where does our vow of bodhisattva-hood both in respect of ourselves and others, stand?

पुष्णाति यस्त्वयां पोष्यं तुभ्यमेव ददाति सः।
कुटुम्बजीविनं लब्ध् न हृष्यसि प्रकुप्यसि।।८२।।
स किं नेच्छति सत्त्वानां यस्तेषां बोधिमिच्छति।
बोधिचित्तं कुतस्तस्य योऽन्यसंपदि कुप्यति।।८३।।

82-83. He who supports a person to be looked after by you is, in fact, helping you. Would you be not happy rather than angry to have such a supporter of the family?

How can he, who desires bodhi for all beings, grudge them this little joy? And, how can he himself attain bodhichitta when he gets angry over others' happiness?

Now, here is an example. Supposing, there is a person who willingly helps and supports your son (who actually, is your responsibilty). Would you not be grateful to such a helper? Would you not feel happy with his doing something for your son? Or, would you get angry with the person who, as your son's helper, is indeed your benefactor too?

A person who has attained the bodhichitta desires all beings to reach the stage of a bodhisattva. If he grudges them even small little joys of life, he harms his own self and his own progress on the path of bodhi, because his bodhichitta gets eroded. Seeing others get a little 'labha-satkār' or respect, he should not feel jealous much less desire these for himself. To be angry over others' joys is to forfeit one's own joy and 'punya'.

यदि तेन न तल्लब्धं स्थितं दानपतेर्गृहि।
सर्वथापि न तत्तेऽस्ति दत्तादत्तेन तेन किम्।।८४।।

84. If a person does not receive an object (meant to be gifted to him), it lies with the donor in his house. It certainly will not come to you. Then, why worry whether the object is given away or not.

If somebody wishes to offer praise to another person it is like a donor giving away something to a recepient. If the thing is not given away it will lie with the donor No third person is concerned in this two-way traffic between the donor and the recepient. If someone praises or someone is praised, it is a matter between those two persons only. Where do you come in? Whether a gift is given or held back, it does not touch you. The gift is certainly not meant for you. So, why do you feel jealous and bother about it at all?

किं वारयतु पुण्यानि प्रसन्नात् स्वगुणानथ।
लभमानो न गृह्णातु वद केन न कुप्यसि।।८५।।

85. Why sacrifice your own 'punya' and good name (by being jealous of others' respect and fame)? Why don't you get angry with yourself for not accepting what you can gain?

Anger is such an enemy as can destroy all honour, fame and good name. When you do not digest the respect and honour given to others, your jealousy clouds your name and respect also. By being nice to others you could as well have received respect for your good qualities and meritorious deeds. However, jealousy mars your prospects. The gains, in respect of honour and name, you were capable of making, will now elude you. Who is the loser for it? Therefore, why not get angry with your own anger?

न केवलं त्वमात्मानं कृतपापं न शोचसि।
कृतपुण्यैः सह स्पर्धामपरां कर्तुमिच्छसि।।८६।।

86. You do not ponder over the unmeritorious deeds or 'pāpa' done by you, but you compete (in envy) with others in the meritorious deeds they have done.

It is the mean side of human nature to see the moat in others' eye and not even the beam in our own. We exaggerate the shortcomings of others or feel jealous of their qualities but we never pause to ponder over our own faults. All dukha is born of unwholesome action; dukha is desires unfulfilled; dukha accrues from not getting what we want out of envy or jealousy of others. On the other hand, all 'sukham' is born of meritorious actions or

'punya. It is called as 'punya-prasutama'. Hence we should not compete for others' 'krita-punya' or meritorious deeds done in previous lives but for 'sukrita-kriyā' or the performance of noble acts here and now.

जातं चेदप्रियं शत्रोस्त्वत्तुष्ट्या किं पुनर्भवेत्।
त्वदाशंसनमात्रेण न चाहेतुर्भविष्यति।।८७।।
अथ त्वदिच्छया सिद्धं तद्दुःखे किं सुखं तव।
अथाप्यर्थो भवेदेवमनर्थः कोऽन्धतः परः।।८८।।

87-88. Even if your enemy is hurt, what happiness can it give you? Your merely wishing him to be harmed will not become the cause of his hurt.

And, even if he is harmed by your wish, what happiness can it give you? If your aim is joy out of others' pain, what could be more wretched than that?

If wishes were horses, beggars would ride them. If mere wishing could hurt your enemy would it be not so easy? But, that never happens. Also, how can someone else's suffering give you happiness unless you are a totally abnormal person, a rank sadist. It is a very mean pleasure which is derived out of others' sufferings. Real joy comes from being joyous in the joys of others.

एतद्धि बडिशं घोरं क्लेशबाडिशिकार्पितम्।
यतो नरकपालास्त्वां क्रीत्वा पक्ष्यन्ति कुम्भिषु।।८९।।
स्तुतिर्यशोऽथ सत्कारो न पुण्याय न चायुषे।
न बलार्थं न चारोग्ये न च कायसुखाय मे ।।९०।।

89-90. This hook of kleśas (like that cast by a

fisherman) is indeed terrible. Caught in it the messengers of death will take you away to such hells as the 'kumbhi'.

Praise, fame and honour will not contribute either to one's 'punya' (merit), or 'āyu' (life) or 'bala' (prowess) or 'ārogya' (health) or 'kāya-sukham' (physcial joy).

The fisherman that nets us in uses the hook of kleśas. It is so terrible that no fish can get out of its grip once it is caught. Death is the cunning fisherman and his messengers (the 'narakpālas') drag the hooked fish mercilessly to hell. What use are praise and name and fame when they cannot contribute anything to real happiness which, according to the wise, comes from 'puruśārtha' or effort. Effort leads to the attainment of five well known objectives: 'punyam' (merit), 'āyur-vridhi' (longevity of life), 'bala-vridhi' (increase in prowess), 'ārogya-vridhi' (increase in health) and 'kāya-sukham' (bodily joy). That is why Śāntideva refers to these five in this śloka.

'Kumbhi' hell is the hell where the condemned are boiled in burning cauldrons.

एतावांश्च भवेत्स्वार्थो धीमतः स्वार्थवेदिनः ।
मद्यद्यूतादि सेव्यं स्यान्मानसं सुखमिच्छता ।।९१ ।।

91. If, knowing one's purpose, one were to believe that these things (i.e. praise etc.) can be helpful in the pursuit of the aim, one could as well gain it (i.e. temporary joy) through drinking and gambling.

Mental happiness cannot be purchased by resorting to temporary and dubious means like hankering after praise and honour. Even drinking brings some kind of joy to those who indulge in it, but does that justify drinking and gambling? One should never resort to such

spurious means of joy. Similarly, praise and name and fame can only generate what may be termed as 'bāla-jana-nandam' or pleasure of the fool or the ignorant. It cannot generate 'vigya-jananandam' or the joy of the wise.

यशोऽर्थं हारयन्त्यर्थमात्मानं मारयन्त्यपि।
किमक्षराणि भक्ष्याणि मृते क़स्य तु तत्सुखम्।।९२।।

92. Some (foolish) people, for the sake of fame, lose all their wealth and also kill themselves. Are words (of praise) to be devoured? What joy can they give to a person after death?

Some ignorant gulls act rather foolish and, being flattered by sycophants, consider themselves the equals of god Indra. In their vanity, they give away all their material wealth to the praise-singers and also fight battles and, in the process, destroy themselves. And, all this for the sake of self-adulation! Now, what are words of flattery but empty verbosity full of hyperbole. Can they fill the belly; are they to be munched for health's sake or for joy? What merit will accrue from them after one's death? Hence all praise and flattery should be shunned.

यथा पांशुगृहे भिन्ने रोदित्यार्तरवं शिशुः।
तथा स्तुतियशोहानौ स्वचित्तं प्रतिभाति मे।।९३।।

93. Just as a child wails with anguish when his sand-house is broken, so does my mind appear to me at the loss of praise and fame.

A child plays with his sand-house or clay castle in absolute joy and to that alone his whole world is confined for the moment. When the castle is broken, ignorant of its fickleness, he starts crying and bewailing the loss. So does an ignorant man when name and fame desert him. He too wails like a child at a loss which, actually, is no

loss at all. Name and fame, praise and self-glorification are brittle like a sand-house. No sane person would run after them or bemoan their loss.

शब्दस्तावदचित्तत्वात् स मां स्तौतीत्यसंभवः।
परः किल मयि प्रीत इत्येतत्प्रीतिकारणम्।।९४।।

94. Since words are inanimate, it is impossible that they could be capable of praising me but, because they please the other person (in praising me), I too love this flattery.

Words convey only external meaning through sound. They are not a conscious entity; they donot have a mind. How could they be capable of conferring real praise on a person, hollow sounds as they are? Hence they cannot confer any happiness either. However, it may be argued that as they please him who uses them for flattery, they also please the one who is flattered. This, to say the least, is a very cheap kind of pleasure and can be termed almost childish..

Beginning with this śloka, Śāntideva attempts to illustrate (in a span of four slokas) what constitutes only 'bāladharma' or the conduct of the ignorant.

अन्यत्र मयि वा प्रीत्या किं हि मे परकीयया।
तस्यैव तत्प्रीतिसुखं भागो नाल्पोऽपि मे ततः।।९५।।
तत्सुखेन सुखित्वं चेत् सर्वत्रैव ममास्तु तत्।
कस्मादन्यप्रसादेन सुखितेषु न मे सुखम्।।९६।।

95-96. Whether praise is for someone else or for me, what difference does it make? As the pleasure is entirely his (who praises), I cannot even derive a small portion of it.

If I feel happy in his happiness, I should

feel happy in all cases and towards all people. But, why do I not feel happy about something which makes them happy?

The first śloka above creates a doubt in the mind of the reader. When it is expected of a bodhisattva to feel happy in others' happiness, why then the postulation that he should remain indifferent to the pleasure which a flatterer derives from sugar-coated words? The answer is given in the second sloka which advocates a total identification with others' joy in all cases without exception, because in actual life we tend to feel jealous in many cases when we see others happy.

तस्मादहं स्तुतोऽस्मीति प्रीतिरात्मनि जायते।
तत्राप्येवमसंबन्धात् केवलं शिशुचेष्टितम्।।९७।।

97. 'I am being praised',–this feeling generates happiness in me. However, this is a foolish feeling as it is unconcerned with others' happiness.

To hear one's own praise pleases everybody, but how is this pleasure concerned with the happiness of others? In fact, it proceeds from purely selfish and narrow impulses. Such kind of pleasure is also an example of 'bāla-dharma' or foolish behaviour.

स्तुत्यादयोन मे क्षेमं संवेगं नाशयन्त्यमी।
गुणवत्सु च मात्सर्यं संपत्कोपं च कुर्वते।।९८।।

98. Praises etc. destroy my peace (of mind) as also my disillusion about samsāra. They create (a sense of) mischievousness towards those of noble qualities and destroy the accumulation of merit.

Hearing one's own praises must be shunned as it destroys the staid posture of the mind. It also diverts our attention from the basic truth of dukha. It hinders our sense of disillusionment with samsāra. It generates a false kind of ego and makes us inflated with foolish pride. It creates an attitude of disrespect for those who are noble of conduct and possess good qualities. Finally, all 'punya' is cast to the winds and we are reduced to the animal level. Therefore, we should never feel elated on hearing our own praise. We should rather be happy on hearing our criticism. The latter will afford us an opportunity to look within and reform and purify the mind.

तस्मात्स्तुत्यादिघाताय मम ये प्रत्युपस्थिताः ।
अपायपातरक्षार्थं प्रवृत्ता ननु ते मम ।।९९ ।।
मुक्त्यर्थिनश्चायुक्तं मे लाभसत्कारबन्धनम् ।
ये मोचयन्ति मां बन्धाद् द्वेषस्तेषु कथं मम ।।१०० ।।

99-100. Therefore, those who are ranged against me in order to demolish my praise etc. are, in fact, saving me from falling into lower states.

When my objective is 'mukti' or emancipation, it is improper for me to be bound by ties of gain and honour. What hatred, therefore, can I have for those who release me from these ties?

Our detractors are our best benefactors, because they make us conscious of our drawbacks and provide us a reason for improving ourselves. Otherwise, by living in the ivory tower of self-adulation and flattery, we become blind to reality and lead an unenviable life. Consequently our akuśala conduct takes us to a birth in lower realms. Our critics, in fact, save us from this final predicament.

Also, we aim at release from the rounds of cyclic existence – 'mukti'. Yoked to the waggon of materialistic aspirations for praise and fame, we cannot even dream of achieving 'mukti'. Our detractors' criticism helps us rectify our faults and proceed on the right path to our goal. Should one ever despise such benefactors?

दुःखं प्रवेष्टुकामस्य ये कपाटत्वमागताः ।
बुद्धाधिष्ठानत इव द्वेषस्तेषु कथं मम ।।१०१ ।।

101. Those who have shut against me (by upbraiding my desire for praise) the door (of my fall) which I was keen to enter, are like the boon of Buddha. Why then harbour hatred for them?

Our enemy who criticises us indeed dissuades us from succumbing to the lure of name and fame and is thus responsible for barring against us the door to down-fall. We should be grateful to him for saving us from ruination.

This śloka is also construed in a different manner by Prajnākarmati in his Panjikā. According to him, 'kapātavamāgatā' means come to my very door step (in order to render me help). The critics have also come to 'dukhampraviśatu-kāmasya' or to one who wants to enter the realm of dukha in order to save him. In any case, the gist of the meaning leads to the same conclusion whatever way the words are interpreted, which is, that our critics are our good friends and we should feel obliged to them for indirectly assisting us on the bodhi path.

पुण्यविघ्नः कृतोऽनेनेत्यत्र कोपो न युज्यते ।
क्षान्त्या समं तपो नास्ति नन्वेतत्तदुपस्थितम् ।।१०२ ।।

अथाहमात्मदोषेण न करोमि क्षमामिह।
मयैवात्र कृतो विघ्नः पुण्यहेतावुपस्थिते।।१०३।।

102-103. 'Such and such has retarded my (progress to) 'punya', –is not justified even towards such a person. There is no 'tapas' or penance like 'kśānti' and here is an opportunity to practice it as provided by such people.

Because of my faults I donot forgive such a one (i.e. the critic). So, it is I who have myself created a hurdle (to attain merit) when the cause for 'punya' is available.

There is no virtue like the cultivation of forbearance. Even those who stall our progress towards 'punya' are to be forgiven because they, at least, provide us with a chance to exercise 'kśānti' in the face of their provocative conduct. If we donot practise forgiveness and tolerance for such people, we are only depleting the fund of our own punya for the enhancement of which a ready-made opportunity is provided at our door by our critics.

यो हि येन विना नास्ति यस्मिंश्च सति विद्यते।
स एव कारणं तस्य स कथं विघ्न उच्यते।।१०४।।

104. That which does not occur without something and with that 'something' it exists, –that alone is its cause. How can that be termed as an obstacle.

Every effect has to have a cause because of the inevitable 'hetu-phala' link: the one is dependent on the other. Therefore, the cause of the presence of an enemy

produces the effect of practising forbearance. Whom would one pardon in the absence of a wrong-doer?

As dukha leads us into probing and understanding its nature we try to find its cure and seek release from it in 'sukha'. Dukha itself becomes the cause of our emancipation from it through the performance of meritorious deeds. The very object we take for an impediment in the path becomes a useful instrument for further progress. We must forgive those who bring dukha to our doorstep for in actual fact, they bring only a veiled friend in the guise of dukha.

न हि कालोपपन्नेन दानविघ्नः कृतोऽर्थिना।
न च प्रव्राजके प्राप्ते प्रव्रज्याविघ्न उच्यत।।१०५।।

105. If a beggar arrives at the time of alms-giving, he is no obstacle. And, if an initiate arrives (when someone is being ordained), he is no obstacle (in the path of initiation).

When a beggar arrives at a time when the act of giving ('dana') is in progress, the new-comer will be no impediment in the current process of charity. In fact, his arrival provides an additional cause for merit through further charity. Similarly, if an initiate barges in when the ceremony of someone's initiation is in progress, he is no impediment either. His arrival also provides a cause of continuing the holy ritual and accumulating 'punya'.

सुलभा याचका लोके दुर्लभास्त्वपकारिणः।
यतो मेऽनपराधस्य न कश्चिदपराध्यति।।१०६।।
अश्रमोपार्जितस्तस्माद् गृहे निधिरिवोत्थितः।
बोधिचर्यासहायत्वात् स्पृहणीयो मया रिपुः।।१०७।।

मया चानेन चोपात्तं तस्मादेतत्क्षमाफलम्।
एतस्मै प्रथमं देयमेतत्पूर्वा क्षमा यतः।।१०८।।

106-108. Beggars are plenty in the world but ill-doers (among them) are rare. If I am harmless (towards others), who will harm (me)?

So, like a treasure appearing in a house without any effort for it, I should love my enemy for his being helpful in my 'bodhi-charyā'.

As they are the cause of help and not hindrance, forgiveness should be practised by me (towards them); they are the first to deserve forbearance (on my part) for this reason.

Most beggars are deserving of our kindness and charity. No doubt, some of them are real rogues but these are few and far between. These latter also donot harm anybody. Hence, our attitude towards all of them should be one of sympathy and we must give them something in charity. Those who oppose us or act like our enemies are also to be treated as our well-wishers as they, indirectly, aid us in pursuing the path of 'bodhi-charyā' with greater devotion, vigour and commitment. If we desire to practise 'kśānti-pārmitā' seriously, we must regard our enemy as a veritable 'kalyānmitra'.

Our malignerś are our first cause, enabling us to practise 'kśānti'. Therefore, they alone deserve our earliest forgiveness. They are our helpers in the path of 'sādhanā'.

क्षमासिद्ध्याशयो नास्य तेन पूज्यो न चेदरिः।
सिद्धिहेतुरचित्तोऽपि सद्धर्मः पूज्यते कथम्।।१०९।।

109. If the enemy is not to be respected because (the bodhi-sattva's) practice of forgiveness is not his intention, so also why should holy dharma be venerated as being 'achita' or unconscious in respect of achieving perfection ('siddhi')?

It may be argued that the enemy has no intention to help you in any way; he rather intends harm. Then, why forgive him or show 'kśānti' towards him. However, in an indirect way, your opponent's evil conduct makes you hold on firmly to the practice of forbearance as you are vowed to achieve 'buddhattva'. Thus, he is instrumental in providing you with un-intended aid. Similarly, sacred dharma is without a 'chitta' or mind; it is an unconscious un-intentioned entity whose concept is harboured in the mind. But, you worship dharma, nonetheless. Dharma itself has no mind or intention to help you achieve any 'pārmitā' or perfection; the intention is purely your own. Why do you revere it, then? Intention or no intention, you must be grateful to such things as directly or indirectly, help you in the pursuit of your final goal.

अपकाराशयो ऽस्येति शत्रुर्यदि न पूज्यते।
अन्यथा मे कथं क्षान्तिर्भिषजीव हितोद्यते।।११०।।
तद्दुष्टाशयमेवातः प्रतीत्योत्पद्यते क्षमा।
स एवातः क्षमाहेतुः पूज्यः सद्धर्मवन्मया।।१११।।

110-111. 'He intends harm' – if that is the reason for not respecting an enemy, how else can I (who am determined to do good to

beings like a good physician) have forbearance?

Forgiveness is born only from dependence upon one with an evil intention. So, he alone is the 'hetu' or cause of forgiveness and, therefore, worthy of respect like the holy dharma.

It is only as a sane reaction to evil that good is born. It is only as a counterblast to our opponents' mischiefs that forgiveness is born as a safe weapon which benefits both the enemy and the one who forgives. Where would the virtue of pardon stand in the absence of misconduct? Someone's highhandedness, maltreatment, insult and abuse for us contain the seed-cause for 'kśānti' to sprout only if we are determined to pursue the bodhi-sattva way. Our enemies, therefore, are deserving of our respect and gratitude.

सत्त्वक्षेत्रं जिनक्षेत्रमित्यतो मुनिनोदितम्।
एतानाराध्य बहवः संपत्पारं यतो गताः।।११२।।

112. The Sakya-muni has said that the 'sattva-kshetra' and the 'buddha-kshetra' are equivalent, because many sādhakas attained total perfection by worshipping both these.

According to Lord Buddha, both the Buddha-field and the field of sattvas or beings are the basis for accumulating merit. Many a seeker or sādhaka who took his cue from these two and continued their practices attained great perfections by paying equal reverence to the two fields. How? By 'anukūlyā-nuśthānena', i.e. by proper practice. The word 'sampat-pāram' is explained as 'sarva-laukika-lokottara-sarva-sampatti-paryantama', i.e.

all the merits of here and hereafter.

सत्त्वेभ्यश्च जिनेभ्यश्च बुद्धधर्मागमे समे।
जिनेषु गौरवं यद्वन्न सत्त्वेष्विति कः क्रमः।।११३।।
आशयस्य च माहात्म्यं न स्वतः किं तु कार्यतः।
समं च तेन माहात्म्यं सत्त्वानां तेन ते समाः।।११४।।

113-114. The attributes of Buddha-dharma are easily attainable from the sattvas and the jinas. Then, why not have the same reverence for sentient beings as for the conquerors.

The two are identical not in quality but the fruit of their intentions. Therefore, their significance is the same and they are classed as equal.

The teachings of the conquerors and the lessons learnt from the conduct and behaviour of sentient beings equally help in pursuing the Buddha Way. Therefore, a moot question arises as to why should not both the Jinas and the common beings deserve the same reverence? Can this be so even when the sentient beings are full of the stains of desire etc, and the conquerors have destroyed all these stains? The answer is given in the second śloka. The two are not identical because, as compared to sattvas, the Jinas generate limitless merit and enlightenment. Their 'māhātamya' or great quality is the generating of 'punya-jnāna' which leads to the 'annutara', –the ultimate. This certainly is not so with ordinary beings. However, their 'samata' or equivalence lies in 'hetu-bhāvasya tulattvāta' or the equivalence of the causal impulse they generate towards a desire for bodhi.

मैत्र्याशयश्च यत्पूज्यः सत्त्वमाहात्म्यमेव तत्।
बुद्धप्रसादाद्यत्पुण्यं बुद्धमाहात्म्यमेव तत्।।११५।।
बुद्धधर्मागमांशेन तस्मात्सत्त्वा जिनैः समाः।
न तु बुद्धैः समाः केचिदनन्तांशैर्गुणार्णवैः।।११६।।

115-116. The 'mahātamya' or significance of beings arises from reverence towards innumerable creatures through the practice of 'maitri' and 'karuna'. The eminent significance of the Buddhas lies in the 'punya' born of their grace.

Hence equivalence lies only in the context of the generation of 'buddhattva'; otherwise they are no equals of the Buddhas who are the oceans of many exellences.

The sattvas, by practising the virtues of compassion and friendliness to all, tread on the road of Buddha-hood. The Buddhas, through our faith in devotion to them, shower their benign grace on us. Thus far, in the context of human welfare, the sattvas and the Buddhas are equal. However, the 'māhātamya' or eminent significance of the Buddhas is incomparably greater and brooks no equivalence at all. They are 'anantamśāh i.e. of limitless attributes, 'gunārnavh' i.e. oceans of excellence whose depths cannot be measured:

गुणसारैकराशीनां गुणोऽणुरपि चेत्क्वचित्।
दृश्येत तस्य पूजार्थं त्रैलोक्यमपि न क्षमम्।।११७।।
बुद्धधर्मोदयांशस्तु श्रेष्ठः सत्त्वस्य विद्यते।
एतदंशानुरूप्येण सत्त्वपूजा कृता भवेत्।।११८।।

117-118. Even if an iota of that excellence which is found in the Buddhas, is seen in a being,

the three worlds would be insufficient to offer veneration to such a one.

A noble portion of the awakening of 'buddhattva' or Buddha-attributes is present in the beings. Because of this identity of a portion, reverence for beings is necessary.

The three worlds are reputed to be full of great wealth and rare treasures. Even these would be insufficient to do honour to a being who possesses even a fraction of the Buddha's extraordinary attributes. But, because all beings are blessed with an infinitessimal portion of the Lord's divine attributes, each being is worthy of our reverence.

किं च निश्छद्मबन्धूनामप्रमेयोपकारिणाम्।
सत्त्वाराधनमुत्सृज्य निष्कृतिः का परा भवेत्।।११९।।

119. What other repayment of debt can be made to (our) guileless friends i.e. Buddhas and bodhisattvas, – doers of immense good to us, – except by revering sentient beings?

The Buddhas and the bodhisattvas are our guileless benefactors. Nothing is dearer to them than administering compassion to all beings and removing their sufferings. Therefore, the humblest way of repaying a part of our debt to the Buddhas and the bodhisattvas is to love and respect those whose well-being is their chief concern.

भिन्दन्ति देहं प्रविशन्त्यवीचिं येषां कृते तत्र कृते कृतं स्यात्।
महापकारिष्वपि तेन सर्वं कल्याणमेवाचरितव्यमेषु।।१२०।।

120. For the sake of those beings for whom the

bodhisattvas tear apart their bodies and enter the 'avichi' hell, only noble conduct should be pursued even if they perpetrate great wrong.

A servant can fulfil his wishes only in the fulfilment of the wishes of his master. The bodhisattvas are our spiritual masters who, through practical conduct, set an example for us to follow. They cut off their limbs – head, hands, and feet, – and tear off their nails, eyes and flesh for being given away for the welfare of beings. They even choose to enter the fiercely hot 'avīchi' hell for the upliftment of beings there. We should also work for the welfare of beings in all manner of ways ('sarvaśā') i.e. with body, speech and mind ('kāya-vam-manobhi'). Even if others have done immense harm to us ('mahāpakāra') we must only do good ('kalyāna') to them as the bodhisattvas do. The word 'kritama' in this śloka has been used in the sense of noble conduct which is a natural behaviour for the bodhisattvas. So should we make noble conduct a part of our normal behaviour.

स्वयं मम स्वामिन एव तावद्यदर्थमात्मन्यपि निर्व्यपेक्षाः ,
अहं कथं स्वामिषु तेषु तेषु करोमि मानं न तु दासभावम् ।।१२१ ।।

121. When my masters give up even their bodies gladly for others' sake, why do I behave like a fool-hardy egoist towards them and not act like an obedient servant?

The Buddhas and the bodhisattvas are our good masters. We must behave towards them and the 'sattvas' like good servants. Our masters sacrifice even their bodies for the welfare of beings. We must follow their footsteps and dedicate our whole being to the service of others. We must not behave like haughty fools but in a manner which may please our masters. The latter being epitomes

of self-sacrifice, humility, compassion and total self-effacement, nothing can please them more than our shedding of all ego, cultivation of humility, and service to our fellow beings. The 'sattvas' are like 'prabhu-putrāh', i.e. the children of the master. A faithful servant must love and look after his master's children with total dedication.

येषां सुखे यान्ति मुदं मुनीन्द्रा येषां व्यथायां प्रविशन्ति मन्युम्।
तत्तोषणात्सर्वमुनीन्द्रतुष्टिस्तत्रापकारे ऽपकृतं मुनीनाम्।।१२२।।
आदीप्तकायस्य यथा समन्तान् न सर्वकामैरपि सौमनस्यम्।
सत्त्वव्यथायामपि तद्वदेव न प्रीत्युपायोऽस्ति दयामयानाम्।।१२३।।

122-123. They, in whose happiness the bodhisattvas feel happy and in whose sorrow they feel sad, it is through pleasing them that all bodhisattvas are pleased and through harming them they are hurt.

Just as a person, whose body is with fire ablaze, can derive no pleasure from any of the sense objects, so also there can be no joy for the compassionate ones when others with pain are afire.

Even all the sense objects cannot provide any enjoyment for a person when his body has caught fire. So also, as long as suffering exists, the bodhisattvas cannot feel any joy. It is the beings' happiness which is the dearest conduct for a bodhisattva. Hence, in order to please them, we must do good and be good towards all beings. If we hurt others – whether with speech, body or mind, we hurt only the compassionate ones.

तस्मान्मया यज्जनदुःखदेन दुःखं कृतं सर्वमहाकृपाणाम्।
तदद्य पापं प्रतिदेशयामि यत्खेदितास्तन्मुनयः क्षमन्ताम्।।१२४।।
आराधनायाद्य तथागतानां सर्वात्मना दास्यमुपैमि लोके।
कुर्वन्ति मे मूर्ध्नि पदं जनौघा निघ्नन्तु वा तुष्यतु लोकनाथः।।१२५।।

124-125. Thus, whatever wrongs have been done by me, the tormentor of beings, I make a clean breast of them today before the Compassionate Ones that they may forgive me for causing them displeasure.

Today, I assume the role of a servant for propitiating the Tathāgatas. Let masses of men put their feet on my forehead or even kill me. May the Lords of the world be pleased.

One must atone for one's previous wrongs by confessing one's faults before the Buddhas. Whatever hurts one may have caused to others must be owned and accepted before one's master. One must ask his forgiveness for the misconduct which may have earned his displeasure. One must assume an attitude of total surrender and seek pardon for previous sins. Hence Śāntideva declares; "Let others abuse me, trample me under foot or even kill me; I will not retaliate". The Buddhas and bodhisattvas – Lords of the world – will be pleased only with such non-violent conduct.

आत्मीकृतं सर्वमिदं जगत्तैः कृपात्मभिर्नैव हि संशयोऽस्ति।
दृश्यन्तु एते ननु सत्त्वरूपास्त एव नाथाः किमनादरोऽत्र।।१२६।।
तथागताराधनमैतदेव स्वार्थस्य संसाधनमेतदेव।
लोकस्य दुःखापहमेतदेव तस्मान्ममास्तु व्रतमेतदेव।।१२७।।

126-127. Undoubtedly this entire creation is regarded as their own self by the Compassionate Ones. Therefore, look on them now as Buddha-forms alone. What disrespect could be there for them?

This (approach) pleases the Tathagatas and completely fulfils a personal purpose: it dispels the dukha of the world. Therefore, let that alone be my resolve.

There is no doubt that the Compassionate Buddhas are one with the entire creation because of their access to and identification with all creatures. They possess the attributes of 'parātma-parivartana', 'sarva-sattva-samatā-pādanā' and 'sarvatragā-dharma-dhatu-prativedhā'. Thus all beings are reduced to Buddha-forms. This being so, all reverence is done to them. When we assume this approach towards 'sattvas' it serves two purposes: it helps us to work for the removal of others' suffering which, in turn, puts us on the right path; it also pleases the Compassionate Lords. Therefore, we must resolve to please the 'sattvas' and work for their happiness.

यथैको राजपुरुषः प्रमथ्नाति महाजनम्।
विकर्तुं नैव शक्नोति दीर्घदर्शी महाजनः।।१२८।।
यस्मान्नैव स एकाकी तस्य राजबलं बलम्।
तथा न दुर्बलं कंचिदपराध्यं विमानयेत्।।१२९।।
यस्मान्नरकपालाश्च कृपावन्तश्च तद्बलम्।
तस्मादाराधयेत्सत्त्वान् भृत्यश्चण्डनृपं यथा।।१३०।।

128-130. For example, if some king's man troubles a citizen, the far-sighted citizen is unable to oppose him (for fear of punishment).

The citizen knows that the official is not

alone but is backed by the power of the king. Therefore, donot disregard even the weak,

because his support is that of all the hell-guardians as also of the Compassion-ate Ones. So one must propitiate all 'sattvas' like one would the servant of a terrible king.

The sentient beings are here compared to the servants of a ruthless monarch. Just as one would always crouch before the king's men even if they are unusually hard on him, because their authority is backed by the king's power, so should one always try to please 'sattvas'. The sentient beings being dear to the Compassionate Ones have their support behind them. Any wrong done to them may throw one into one of the many hells. So they, indirectly, have the support of 'narak-palas' or hell-guardians also.

कुपितः किं नृपः कुर्याद्येन स्यान्नरकव्यथा।
यत्सत्त्वदौर्मनस्यन कृतेन ह्यनुभूयते।।१३१।।
तुष्टः किं नृपतिर्दद्याद्यदबुद्धत्वसमं भवेत्।
यत्सत्त्वसौमनस्येन कृतेन ह्यनुभूयते।।१३२।।

131-132. Moreover, what could an angry king do that could cause such hell-terrors as are experienced only through practising hatred towards beings.

If pleased, what could the king give that could equal bodhisattva-hood which can be experienced only through making the beings happy.

Actually, there is a world of difference between annoying or pleasing a king and displeasing the sattvas. Whatever deterrant punishment a king's ire may bring down on us, it can never equal the punishment of being thrown into hell. This latter comes through displeasing the 'sattvas'. No gifts which a king's pleasure may bestow on us can equal the gift of bodhisattva-hood which is attainable only through making the sattvas happy.

आस्तां भविष्यद्बुद्धत्वं सत्त्वाराधनसंभवम्।
इहैव सौभाग्ययशः सौस्थित्यं किं न पश्यसि।।१३३।।
प्रासादिकत्वमारोग्यं प्रामोद्यं चिरजीवितम्।
चक्रवर्तिसुखं स्फीतं क्षमी प्राप्नोति संसरन्निति।।१३४।।

133-134. Why don't you realise that the future attainment of Buddha-hood and fortune, fame and happiness here and now are only possilbe through pleasing the sattvas?

In this world (of cyclic existence) only a person practising forbearance achieves long-living grace, helath, happiness and the pure joy of a sovereign king.

Concluding, Śāntideva exhorts us to practise 'kśānti' which alone will help add to the happiness of sentient beings. This alone is the road to the peace and plenty of Buddha-hood. Health and happiness will never desert a person of compassion and forbearance. He will be the recepient of Buddha's permanent grace; he will become like a chakravarti king whose sway will be unchallenged. Pure joy will reign and peace prevail over the world.